

Calvinist Contact

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Quinte churches survey their young members

Bert Witvoet

BRIGHTON, Ont. — Classis Quinte of the Christian Reformed Church decided to poll its members between the ages of 13 and 25 to find out what they think of themselves, their homes, their church, and God. Poll results were shared with other church leaders at a March 31 elders conference.

The survey was prepared by Wybe Bylsma, a real estate agent from Cobourg, Ont., and an elder in his church. The results were interpreted and presented by Daryl Stocryn, Youth for Christ director for Northumberland.

According to Stocryn, 294 young persons had taken part, of which 64 were over the age of 20. He pointed out that some of the results fitted right in with national survey results. Of the total number of respondents, 240 said that friendship was the most important thing in their lives. The next five most

important items were: happiness, being loved, being accepted by God, honesty and forgiveness.

Where the results did differ from national ones was in the area of family strength and church participation. A surprising result was that 204 said that they gave little or no thought to their parents' marriage stability and 40 gave it some thought. Another 44 were more preoccupied with it.

Those who "often attended" Sunday morning service numbered 224, which dropped to 105 for evening service attendance. Nine never went to church and 39 never went to the second service.

Nothing but the truth?

Stocryn warned that some of the answers were Sunday school answers, meaning that the respondents had simply given the expected or hoped-for answer. He felt that "the guys seem to be less honest in their answers than the girls." Kim Heideman (17) of Grace CRC, Cobourg, who was part of an afternoon youth panel, said that she had talked to young persons who had indicated that they had not answered the survey truthfully.

Bylsma, who with the help of others had put together the questionnaire under



Photo: Bert Witvoet

Organizers of the youth survey, (from l. to r.) Daryl Stocryn, Kim Heideman and Wybe Bylsma, discuss the significance of results.

some time constraints, admitted that one reason for some less truthful answers may be that some young persons felt the information would not remain confidential and might get back to the church or their parents.

This impression may have been fostered by the fact that the name of the church of the respondent was on the sheets, as well as his or her age, gender and a question on whether or not the person attended a Christian school. Although none of the survey organizers intended to use that information to trace the person, it did send out the wrong signal.

To the question of whether or not the person had ever been sexually abused 16 females and four males said yes. Survey organizers wondered if this result might not have been higher had all respondents answered truthfully.

Another consideration is whether or not the truly alienated participated in filling out the survey sheets. Most of the young people of one church refused to answer the questionnaire.

The right answers

In spite of all this, organizers felt that the survey helped to focus on the general feelings and needs of young people.

One thing that Stocryn found somewhat encouraging was that "at least these young persons knew the right answers." Two hundred thirty-five respondents said No to the statement that "marriage should be a contract that two people make with each other until they decide to terminate it, and 207 disagreed that "sex before or outside marriage is all right as long as both partners agree."

During the afternoon panel session, several young persons indicated that church seemed irrelevant to their daily lives. They wondered how to make it more relevant to their lives and studies at school. Elder Bill Wyngaarden from Trenton CRC responded to that by saying "Welcome to the club. After 40 years of being an elder off and on, I still ask that question." He indicated that each person has to find his or her own application of the sermon, and that the task is not easy.

Youth pastor Mike Abma (Rehoboth CRC, Bowmanville) said that it was

important that young people hear older people say that. "It's good to walk down the same road together for a while," he said.

Suggestions for improving an effective youth ministry included adoption of a teenager by an adult for interaction, more intergenerational activities, and allowing young people responsibility in church activities without shoving the unwanted tasks in their laps.

Thinkbit

During a conversation one elder confided to another: "My wife's an angel." The other elder replied laconically: "Mine's still alive."

Overheard at a recent conference

A prayer

You, who were called Gardener,
be gardener, also for the three geraniums
which the woman across the street
has placed in her window sill.
Be gardener
for the small tree in our yard,
which can't really grow there
but refuses to die.
Protect the little tree.
It's not beautiful,
but it has struggled courageously.
Be gardener
for the park around the corner.
It's not much,
but a few people do enjoy themselves
there daily.
Protect the little park
against the asphalt lust of the developer.
Be gardener
for the people of this town.
Care for them; they are like grass
which disappears and never springs up again.
You, Gardener of Israel,
you, our Gardener.

Pastor Joop Roeland

(Translated from German by Bert Witvoet)

In this issue:

Spring is the time many people make summer travel plans. This issue emphasizes vacation and outdoor activities pp. 9, 12-14
A sweet-tempered family movie. See "Cinema summaries" p. 8
A look inside Hungary at our Reformed brothers and sisters pp. 10-11
Syrt Wolters writes his last C.C. column p. 15

Canadian vacation companion?



Our staple foods have ancient multicultural origins

Marcus Van Steen

(Canadian Scene) — With produce markets across the land overflowing with the riches of another harvest, it is somewhat surprising to realize that most of the fruits and vegetables we use were known, and eaten, thousands of years ago.

The diet of the men who built the pyramids of Egypt included cucumbers, melons, onions, leeks and garlic. Seeds of the green pea have been found in the excavated settlements of Bronze Age people in Switzerland. Records show that Chinese apple growers were familiar with methods of plant grafting 4,000 years ago. And Arab traders were carrying bananas and yams from Java to Dar-es-Salaam in the first century A.D.

Of course the fruits and vegetables our forebears were familiar with were not exactly the same as we find on our tables today. Plant breeders have worked with them over the centuries, manipulating their genes in what is a complex and time-consuming procedure designed to give us an improved product. It was

in this way that we got seedless grapes, larger and juicier grapefruit, bigger peaches with smoother skin and new and larger varieties of pears and apples.

It is interesting to note also that the entire world has contributed to the foods we can bring to our tables. The early settlers in Canada learned of corn, pumpkins and squash from the Native Indians. A type of grape was also found, but the grapes we now eat and use for wine originated in Europe. Potatoes came from South America, and so did the tomato, which is of the same plant family as the potato.

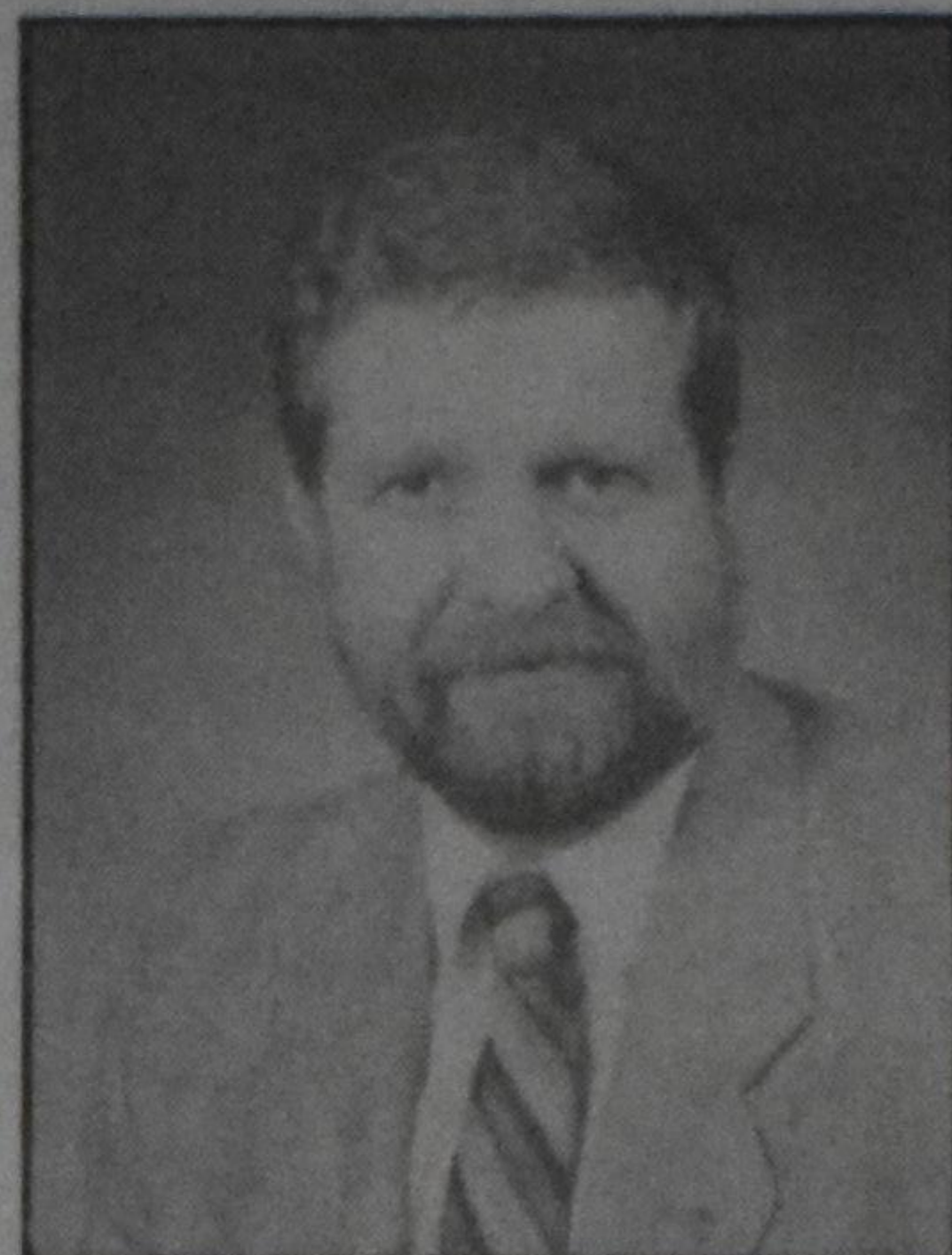
Apples, apricots and cabbages were brought to Europe, and eventually North America, when the armies of Genghiz Khan swept out of Mongolia to over-run most of the Eurasian lands in the 12th century. Peaches, pears and persimmons originated in China. Oranges, lemons, limes, mangoes, and egg-plant were cultivated in India and reached the rest of the world by way of Arabia, which also brought us dates and figs. Coffee originated in

Abyssinia and watermelons were first found in southern Africa.

One great change that has taken place in the past 50 years with respect to fruits and vegetables is that we have

longer seasons in which to enjoy them. Improvements in transportation, and particularly the introduction of refrigerated containers, have made it possible for this generation to enjoy a harvest

festival all the year round. Our grandparents could never have imagined such joy, but we take it for granted, and complain about the prices.



Family Business



A first for the family?

February 19 was Family Day in Alberta. For some Albertans it was the first opportunity to enjoy a much coveted mid-winter long weekend. For others it was just another work day despite the fact that some time ago the provincial government decided to declare it a special holiday in recognition of Alberta's families.

One of the many special events associated with the inauguration of the new holiday was the Lieutenant Governor's Conference on the Family. For three days a "by-invitation-only" crowd from all across Alberta gathered at Edmonton's Convention Centre to "... honour the strength and diversity of our families and address the changing needs and structures of Alberta's families." The conference featured a wide-range of speakers from futurists to feminists. The subject matter covered everything from child care to the challenges of climbing the world's highest mountain.

From the outset, however, there were some Alberta families who felt excluded. A group named, "Albertans in Poverty" protested at one of the opening functions attended by Premier Don Getty. They felt that their concerns about family poverty had not been adequately addressed by conference organizers. Apparently to demonstrate the anonymity of Alberta's poor, their heads were covered with grocery bags as they tried to make their point in front of the politicians and the public.

The 'traditional family'

Because of my special interest in social policy relating to services for children and the family, one of the more interesting sessions I attended was a seminar offered by a historian of the family. Dr. Chad Gaffield from the University of Ottawa led a workshop entitled, "Ethics, Values and Family Traditions." One of his main points was that what many now regard as the "traditional family" is really pretty much the 20th century by-product of the industrial revolution and has been a "tradition" for not much longer than about 50 years.

The most convincing speaker of the conference was Sharon Wood, the first woman to climb Mount Everest. Her quiet sincerity vividly portrayed a remarkable determination to surpass "... a barrage of self-imposed limitations." A major disappointment on the other hand was a presentation by Reuben Nelson, a noted futurist whose prognostications about the 21st century were

taken straight out of the textbook on liberalism and its everlasting faith in progress. Nevertheless, on balance I thought it was a worthwhile conference.

However, several months have passed and the question in my mind is: What did all this emphasis on the family mean for the Conservative government? A fair assessment would seem to include a review of the news emanating from Alberta's families.

Same old stuff

Well, within a few weeks the headlines in Calgary were filled with reports of parents murdering or attempting to murder each other in full view of their children. Others were committing suicide. And in Lethbridge some teenagers apparently made a pact to kill themselves, ostensibly with Satanic assistance.

At the same time a number of crisis agencies in Calgary reported dramatic increases in the number of calls to distress and suicide prevention lines. But yet again government funding for the Family and Community Support Services program offered less than an inflation adjustment. And income for the severely handicapped remained frozen for another year while the government increased the salary of MLA's by 30 per cent.

Less than the best will do

Now government social workers are considering strike action because excessive caseloads prevent them from doing their work in an ethically responsible manner. And finally, an ideologically driven minister has just announced his intention to dismantle the day care system which has been at the forefront in Canada in offering financial support to families with young children.

Probably it all means that the vacuous bleating by the leadership of Alberta's Conservatives about the family as the basis of society is simply that. As a professional social worker I share much of the anger and frustration of many of my colleagues who work in conditions where the best of what can be offered to support families is generally left behind once the conference is over.

A conference is supposed to renew and invigorate. In this case it has simply stirred-up a healthy dose of cynicism!

Jake Kuiken is a social worker who lives in Calgary, Alta.

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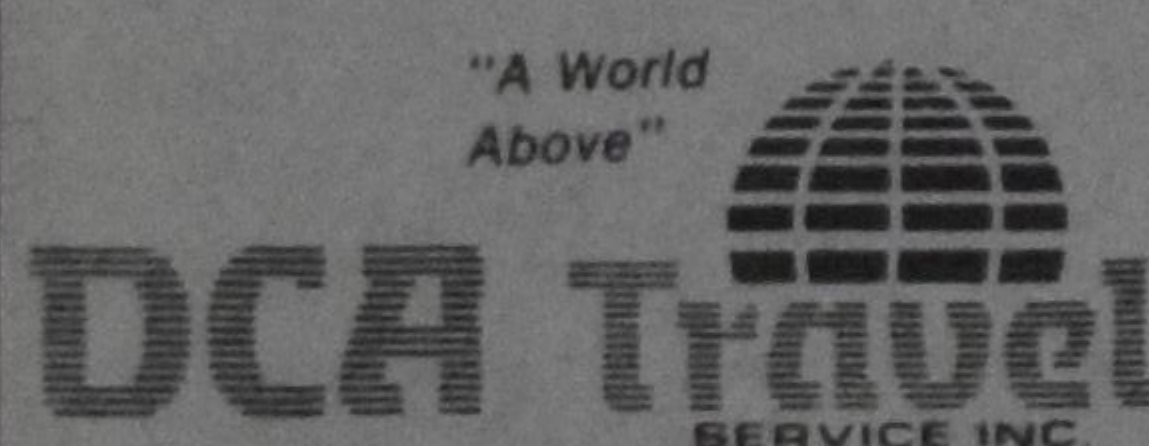
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Pressreview

Carl D. Tuyl



The best of times, the worst of times! It depends on whether you are an investor or a borrower, a baseball fan or a hockey fan, a Liberal or a Progressive Conservative. Interest rates are on their way to Himalayan heights, hockey play-offs compete with baseball, and the popularity of Monsieur's government is on the way to point zero.

The GST bill sailed through the House of Commons on its way to the Senate where it will be received as warmly as a steer at the slaughterhouse. Both Monsieur and Finance Minister Wilson were absent during the GST vote in the House. Mr. Wilson was attending conferences in Europe and Monsieur was watching a baseball game and having a talk with President Bush.

Quebec and Newfoundland are continuing their shoot-out. The latest round was fired by Newfoundland Minister of Finance Hubert Kitchen who says that the province's rejection of Meech Lake was in retaliation for Quebec's refusal to cough up more money for power it buys from Newfoundland. Premier Clyde Wells was quick to say that his minister "misspoke." "It ain't so," Mr. Wells said.

Life continues to present us with mysteries that defy comprehension. Just when the oil market experienced a glut of crude and prices went down in the international trade centres, gasoline prices hereabouts jumped by as much as five-cents per litre.

As Europe moves towards total economic unity there is pressure on the American continent toward the removal of trade barriers. Already there's an influx of products made by cheap Mexican labour. It is expected that trilateral negotiations among Canada, the U.S. and Mexico could begin as early as 1992.

The world's official timekeeper, the International Earth Rotation Service in Paris reported that the earth's rotation slowed over a 10-day period recently, stretching the length of the day by two-thousandths of a second. The time it takes for the earth to spin on its axis increased by five-10,000ths of a second between Jan. 24 and Feb. 3. So if you've felt a bit sluggish lately you now have the explanation.

Governments need more money, and the

government of Prince Edward Island is no exception. Tourism industry officials there are hopping mad at a new tax of \$1.00 per room per night on all roofed tourist accommodation. The government of Saskatchewan is looking toward Ottawa for help. The main base of the province's economy, agriculture, is in deep trouble. The total farm debt in that province amounts to \$5.5-billion.

The race for Liberal leadership is about as exciting as watching the crack in your ceiling. Chretien has already gained 60 per cent of the convention delegate support. Sheila Copps is gaining fast in public esteem, according to a recent poll, but her campaign is in financial trouble and Chretien's lead is insurmountable.

The baseball business meeting between Monsieur and President Bush raised hopes for an eventual Canada-U.S. acid rain accord. Discussion of the pact might begin as soon as the American Congress approves its bill on air pollution.

A Kathryn MacDonald, writing a letter to the editor of the *Whig-Standard*, quotes from a special report of a publication called "The Coalition Linking the National Voluntary Sector" to show income tax changes in a family with one earner, two adults and two children over the period 1984-1990:

\$20,000: up 21 per cent;
\$30,000: up 38 per cent;
\$50,000: up 12 per cent;
\$80,000: up 3 per cent;
\$100,000: down 1 per cent.

There is news from the Canadian Communist Party. The party has discovered that some changes have occurred in the communist circles of this world and it wishes to adjust its policies. Party leader George Hewison said that the word "communist" might be removed from the party's name. "The word proved to be a poor vote-getter," Hewison said. Canadians will watch with baited breath the October Communist convention in Toronto.

The *New York Times* and some other national papers contained ads that declared Big Macs to be dangerous to one's health. Old McDonald's was not amused, and is threatening litigation. A second McDonald's was opened in Budapest where most people do not read the *New York Times*. There are now 11,000 McDonald eateries worldwide.

East Germany's parliament chose Lothar De Maiziere as prime minister, thereby agreeing with his policy of speedy reunification. Lothar de Maiziere doesn't sound very German, does it?

Soviet Foreign Affairs Minister Eduard Shevardnadze proposed in a recent magazine article that a united Germany could be member of both the Western Alliance and the Warsaw Pact. I guess that would then be the first country with an official schizophrenic foreign policy. The White House rejected the proposal, which was not surprising.

Swords are not yet beaten into plowshares. There is too

much money in sword production. Defence budgets in the Western world have not decreased significantly. Arms manufacturers do not like peace.

The old India/Pakistan feud is warming up again. It is basically a religious Hindu/Muslim dispute that threatens to become war. Violence spread to Bombay where a bomb attack wounded 34 people. It was Pascal who said that people never do evil so wholeheartedly and enthusiastically as when they do it out of religious motivation. All humanity has to learn the lesson that God will not take sides in our mutual cruelties.

Dutch scientists claimed to have discovered a way to prevent the AIDs virus from reproducing and spreading through the body of an infected person. Professors at the Amsterdam Medical Centre and the University of Eindhoven have co-operated in the find.

Mr. Mandela was in England, not to have tea with Mrs. Thatcher but to visit with expatriate ANC supporters in Britain. The bloody clashes in the Natal province of South Africa continue. South Africa's president F. W. de Klerk is said to want to dismantle the country's apartheid policies altogether.

Perestroika has not yet brought prosperity to the Soviet citizen. A correspondent who visited a state farm was amazed to find no milk there. The explanation was that the farm shipped milk to Moscow and Moscow shipped the milk back to the farm, but when it arrived there it was usually spoiled. The Soviet government is getting ever more dependent on capitalist assistance. Pepsi Cola signed \$3-billion deal in Moscow. The deal involves selling Pepsi and buying vodka. Soon now we must expect a new cocktail: the vodpep!

Way back in 1971 when we still thought that coffee was good for us and oatbran was for horses, someone expressed in the *Whig Standard* of Dec. 18: "Best wishes to badly paid and badly used pastors who are required to be paragons of virtue, epitomes of kindness, theologians without peer and Christ-like to the point of crucifixion. Also regards to the wives of ministers. If a heaven exists therein, for none are more deserving and none are less likely to find it on earth." It is just a quotation and — cross my slightly used heart — not meant to prolong the discussion of the merits of the Christian Reformed Ministers pension fund.

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Is cutting a forest in half infanticide?

The latest reports on the Carmanah Valley on Vancouver Island have drawn a fair bit of attention from the media. Maybe it's the portrayal of the half-and-half proposal by the government of British Columbia as a Solomon's decision that stirred the imagination of reporters. Critics are saying that the announcement to allow logging in the upper half of the valley after some more environmental reviews and to create a wilderness park in the lower half is like ordering a baby to be cut in half.

Whether it is a Solomon's decision depends on whether the forest is a single entity. One cartoonist thought it was. He poked fun at B.C.'s decision by showing a logger splitting a tree from top to bottom with a sliding chainsaw, allowing one half to fall away while shouting "Timber!" If the cartoonist is right, then Claude Richmond is no Solomon. Solomon never intended to have the baby cut in half. He just wanted to find out who the real caregiver was.

One thing seems clear from the B.C. decision, Claude Richmond does not think the Carmanah forest is an entity; at least, he does not think that cutting down one half will hurt the other half.

MacMillan Bloedel Ltd., who holds the tree farm licence for the area, is so convinced that forests are little more than a collection of trees that it feels free to suggest that it's enough to save only one tenth of the valley from logging, which will protect 80 per cent of the tallest spruce in the world. In other words, chop up the whole baby except for one arm. It does not require much imagination to discover that MacMillan Bloedel is not the real mother of the Carmanah Valley, should the answer to the question be that we *are* talking about an entity.

The Native as mother

And then there is the Nuu-Chah-Nulth tribe which may well launch a court action against the government for moving ahead on wilderness park and logging. According to the chairperson of the tribal council, George Watts, the issue is not logging but ownership of the land. This complicates the matter somewhat. Is he saying that whether the baby, if it is a baby, is cut up does not matter; what matters is who *owns* the baby? Or would ownership include being a caretaker of the forest?

I remember talking with Christian school principal Glen Ewald of Smithers, B.C., about Native land claims a few years ago. He agreed that Native land claims should be settled quickly, but he did not think that Natives would be better stewards of the environment than whites have been. From what he had observed during frequent contacts with them, Natives were not that considerate of the delicate balances in nature. He may be right, though his opinion should be weighed against the fact that traditionally there has been an attitude of great respect for nature embedded in Native culture and religion.

The conservationist as mother

If it is true that the Carmanah Valley is an entity, then an organization like the Western Canada Wilderness Committee would like to be seen as one of the real mothers. It does not want half a forest for a wilderness park. It claims that logging in any part of the valley would upset the ecological balance, threatening rare species of birds and insects and increasing the risk of the tall spruce being killed by

high winds, increasing flooding and erosion.

If these claims are right, then the half-and-half decision in B.C. is, indeed, a sinister version of Solomon's decision. It would be comparable to having the Canadian Parliament attempt to pacify both the pro-choice and pro-life movements by letting 50 per cent of all unwanted babies be aborted and 50 per cent carried full term.

How large is the Carmanah Valley? It is estimated to comprise 6,700 hectares, which is equal to 25 square miles. That's not a large area. It would make sense to consider that an entity of sorts. When one knows that the 239 Sitka spruce in this valley are probably the tallest spruce trees in the world (30 storeys high), when one reads that once an old forest has been clearcut, the unique ecosystem can never be restored, when one considers that the world as a whole is in danger of losing its forests, when one hears that in the past economic considerations have usually won out over ecological ones, then one wonders how much more cutting should be allowed before a responsible forest management program is in place.

It is instructive to note that *National Geographic* is planning an issue on rain forests this fall, which will include a critical article on an area on the west coast of Vancouver Island that has been virtually cleared of long-standing timber. Conservationists agree that Canada has by and large mismanaged its greatest resource.

Universal responsibility

We did not single out B.C. in this editorial because we consider it to be more irresponsible than the other lumber-producing provinces. Concerned Natives and naturalists are running into similar problems in Ontario as the Conservative government allows for logging in the Temagami region, threatening one of the last old-growth white and red pine forests in the province. We focused on the Carmanah because the half-and-half approach seemed to beg for comment.

We must remind ourselves, however, that the thousands of people employed in the logging industry are the ones who are called upon to pay for the environmental concerns we urban citizens may have. Some of our readers in Duncan and Port Alberni, B.C., will, no doubt, be able to tell of the hardships that these towns are experiencing or will experience when environmentalists have their way.

The burden of safeguarding our environment should be borne by all of us. Isn't that what Solomon's judgment was all about — who is the real caregiver? All of us are called to be keepers not only of the land but of our neighbour as well. It's this thought that should keep us from quickly shouting that the Carmanah Valley and the Temagami region must not be logged at all. If that's what we want, we must be prepared to help pay for the cost, which will mean less consumption and waste of wood, higher prices or higher taxes.

BW

Note:

While this issue was in preparation, I was still in St. Catharines. By the time you receive this issue, I will have been in South Africa for a few days. It's not until next week's issue that you may expect an editorial from me written in South Africa and probably about South Africa.

Letters

Robins are capitalists?

What a blessing that behind that song of the robin lurks a capitalist. God gave each human being and each animal its own particular place, with its own gifts to enrich his creation.

Would you allow me to join you in listening to the song of the birds (editorial, March 30)? I heard that same robin and it reminded me of that great promise God made to Noah: summer and winter, springtime and harvest will be with us as

long as the earth remains. God was pleased with Noah's sacrifice [after the flood] and vowed he would never again curse the earth, destroying all living things — even though human beings are bent towards evil from their earliest youth (Gen. 8).

That robin is heralding springtime, the passing of winter, the coming of summer. It is praising its maker, [thanking him] that it may return, that it may have the

territory its Maker gave it.

So the Lord also has given you and me a special territory in which he allows us the freedom to think our own thoughts about the robin singing.

So my thoughts are on Jesus' never making a claim for himself though he was heir to all God owns. [Even so], did he ever deny his followers earthly possessions? He even gave some people (e.g. Lazarus) their earthly lives back, including their earthly

possessions so that they were able to enjoy these.

I am so glad that you say about the birds: it sounds like a boarding arrangement. A boardinghouse is really a place where you live temporarily. You actually don't belong there. How different from heaven! Jesus says, "I go ahead of you to prepare a place for you." He makes reservations for us. When you and I arrive there, we will [each] see a welcome sign with lights

flashing. That makes travelling to heaven such a pleasure.

I would say to that robin: Thank you for coming back; thank you for praising your Creator; thank you for reminding me that the winter in my life will be followed with a springtime, a summer and a harvest time.

**Gerald Schroor,
Oshawa, Ont.**

Why tolerate non-Christian religions?

Sunday is a Christian institution. Only the Christian calendar celebrates Sunday as a holy day of worship and rest. It was instituted by the Christian church based on holy scripture as laid out in the book of Genesis. While Judaism has the Sabbath (Saturday), the Christian church adopted Sunday because on Sunday Jesus Christ rose from the

dead.

The Bible commands us to keep the Sabbath (or our Sunday) holy! The fact that there is a day of rest and worship shows the wisdom of a holy God, who knows what humankind needs.

What is happening in our multicultural, multiracial society, which is tolerant of every crackpot idea, including

making Halloween a paid holiday for witches, that it cannot tolerate its own heritage?

Why are we Christians forbidden to defend our holy day of rest and worship by calling it the Lord's Day, but have been forced to give it the mealy-mouthed name of "Common pause day"? And what is wrong with Christians, clergy and laity alike that we tolerate such impositions?

This nation was founded by Christians, both Protestant

English and Catholic French. The majority of Canadians are still Christian. Furthermore, the majority of immigrants understand, respect and worship a deity.

But even if this were not so, who ever heard of a country that would abandon its founding religion and culture to accommodate every newcomer; or worse, give up a hallowed tradition to accommodate a greedy minority.

Our Constitution promises

us freedom of worship and freedom of religion.

Christianity has for almost 2,000 years worshipped the Christian God on Sunday; now the Ontario government wants to put an end to it.

How long will it be, until Christmas and Easter will be only very ordinary "holiday weekends" instead of high holy days of Christian celebration?

**Anneliese Steden,
Cambridge, Ont.**

No easy way out of constitutional pickle

Re: your editorial on Meech Lake in *Calvinist Contact* of April 6 — if things were only that simple.

It would be nice if Canada could be saved by signing the Meech Lake Accord, but I am convinced there is much more to it than that. The real culprit is Canada's Constitution and especially the Charter of Rights and Freedoms. More fundamentally, behind that looms the radical secularization process that is now pervading every aspect of Canadian life. As to the Charter of Rights and Freedoms and the new Constitution, we can thank Trudeau for that while he now poses as a saviour of a unified Canada. It's all so muddled.

What galls me is all the empty blather by politicians and others who think constitutions are the result of horsetrading by a few clever technicians. What also disappoints me is the lack of indepth analysis by

Christians. Where are all the educated experts in the Canadian Christian community now that we need them? Burying their heads in the sand, or too busy jumping on bandwagons?

I think it is very worthwhile to take note of a few critics (unfortunately there are very few) like Professor Ian Hunter who have done some excellent work in analysing the problem of the drift in Canadian law, resulting in the Charter of Rights and Freedoms. I will also mention what I think is an excellent analysis by Patrick Brode, *The Charter of Wrongs: Canada's Retreat from Democracy*, published by the Mackenzie Institute in Toronto. I think that Brode is on to something very important that needs to be kept in mind if we really want to understand what's going on in this country.

**Harry Antonides,
Willowdale, Ont.**

Poetry prompts artist to 'change gears'

Thank you Calvin Seerveld and C.C. for your article "Living out the faith in poetry," March 30, 1990. It prompted me, as a visual artist, to change gears a bit and take a fresh look at this largely neglected literary art form for its faith affirming character. I found myself saying yes, yes we need poets to put into words our joys and fears and undeserved blessings.

And for those of us who are more visually oriented we need artists who are able to portray in pencil and paint the richness

and (or) poverty of life lived in faith, hope and love for a post-Christian society.

It is with articles such as this that we are enticed to "look" beyond our everyday, mundane shallow poverty. Art (literary or visual) gives us images that enrich life as it is, or was, or was meant to be in Christ.

"Blessed (rich)" are a people who have poets (artists) who speak selflessly with power about God's love."

**George Langbroek,
St. Catharines, Ont.**



10th Annual CLINTON KLOMPEN FEEST

P.O. Box 1981
Clinton, Ontario
N0M 1L0

May 18-20, 1990

Events will be held at the Clinton Community Park unless indicated otherwise.

General admission \$4.00 adults, \$2.00 children

- | | | |
|-----------------|--------------------|---|
| Fri. 18: | 7 - 8 p.m. | Cake decorating contest; drop off under grandstand. |
| | 7 - 10 p.m. | Concession/food booths open. |
| | 8 - 1 a.m. | CKNX Barn Dance sponsored by the Lions Club at the arena. \$5.00 adults, \$2.00 children. Preschoolers free. 8 p.m. program; 10 p.m. dance. |
| Sat. 19: | 7 - 11 a.m. | Firemen's Breakfast (at the firehall). \$4.00 adults, \$2.00 children. |
| | 7 - 9 a.m. | In-store sidewalk sale downtown. |
| | 9 - 2 p.m. | Arts and crafts show in the town hall. |
| | 9 - ? | Concession/food/information booths open. |
| | 9 - 7 p.m. | Shuttle bus tours available to "FOLMAR" an authentic windmill. \$2.00 bus and \$3.00 tour per person. — Children's events to be announced — |
| | 11 - 8 p.m. | Beer garden open under grandstand. |
| | 11 a.m. | Giant parade through downtown and by hospital. |
| | 1 p.m. | Grandstand show featuring "De Kikvoschen Band" from Holland Dykehoppers, Brabanders, and much more ... |
| | 4 p.m. | Celebrity baseball game. TV London vs. (to be announced). |
| | 5 p.m. & 6:30 p.m. | Giant chicken barbeque (2 sittings — 5 and 6:30). Adv. tickets \$5.00 adults, \$2.50 children (under 10). At door \$6.00 adults, \$2.50 children (under 10). Preschoolers free. |
| | 7 p.m. | Dutch play at town hall by the Woodstock Dutch Theatre. \$4.00 advance, \$5.00 door. |
| | 7 p.m. | Hot air balloon show (tentative). |
| | 9 p.m. | Wind-up dance. Live band (to be announced). \$5.00. |
| | 1 a.m. | |
| Sun. 20: | 2:30 p.m. | Ecumenical praise and worship service. |

10th Anniversary Celebration!

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For information contact: (519) 523-9559 or (519) 482-3997

Egyptian Muslims desecrate churches, Christian businesses

Douglas Ens
LOS ANGELES, Calif. (NNI) — Egyptian Coptic Church leaders in the U.S. are protesting the lack of Egyptian government and police intervention in what they claim is a Muslim campaign to obliterate Christianity from this predominantly Muslim country. The protests follow several March incidents in which five Christians were killed and Egyptian churches and facilities owned by Christian organizations in several cities were vandalized or destroyed.

According to the New Jersey-based American Coptic Association, on March 2, Muslim fundamentalists in the upper Egyptian city of Abu-Quarqus ransacked the two Coptic Orthodox churches, the Coptic Catholic Church, a non-denominational Coptic

organization, and the local YMCA, following allegations that two Christian youths had molested a Muslim woman.

Also, several Christian-owned pharmacies and stores were burned to the ground, and 15 Christians were seriously injured, five of whom died, according to the association, which claimed that city officials and police refused to intervene. However, in a report published by the London-based Arab news magazine *Al-Hawedeth* on March 23, it revealed that police had, in fact, intervened somewhat belatedly. One Egyptian observer, who asked not to be named, said the government is making some efforts to ease tensions between Muslims and Christians.

On March 12, the BBC World Service reported a second violent uprising

resulting in the burning of two Coptic churches by Muslim extremists.

Destroying community structure

The association claims the Muslim's objective in targeting Christian churches and businesses is to "destroy the community structure and the livelihood of Copts who cannot find employment in the government or Islamic companies." It also accused the Egyptian government of condoning a Muslim campaign to "eliminate" the 11 million Christians who make up 20 per cent of the country's population.

"No month during the last 10 years has passed without the murder, beating or torture of Christians, or without their properties or churches being burned. In all cases — without

exception — the criminals have been set free," the Coptic association reported, alleging that hostility toward Christians has been ignited and supported by the state-controlled mass media which characterizes Christians as "infidels" with a "false" Bible.

Expert observers, however, do not entirely support allegations by the association, saying the Christians are simply victims of minority discrimination and have been under varying forms of pressure even before Islam took hold in Egypt.

The association also complained that while the Egyptian government is building thousands of mosques each year, it deprives the ethnoreligious Coptic people of "presidential permits" to repair or build new churches. According to a 1989 report by

the U.S. State Department, the permits are nearly impossible to obtain.

Late last year in the city of Dariut, in the province of Asyut, Bishop Barsoum of the Coptic Church of St. George was unable to secure a permit to repair the 60-year-old church, and finally initiated repairs without one. In response, the Egyptian Minister of Interior promptly closed the church and nine others for similar purposes, according to the Associated Press.

Sources say that some 200 Coptic church building applications have been either denied or not acted upon. Significantly, President Hosni Mubarak has not granted a single presidential building permit for non-Muslim religious structures since he took office in 1981.

Salvation Army returns to East Germany



BERLIN/LEIPZIG (NNI/idea) — East Germany's office of religious affairs has issued a certificate of recognition to the Salvation Army entitling it to restart its ministry in this country following a 45-year ban.

Salvation Army divisional commander for Berlin (West), Major Rolf Metzger, said that the first full-time Salvationist worker will move to Leipzig and initiate organizational activities from a hall which housed the Salvation Army prior to its dissolution following World War II. At that time, Salvation Army activities were taken over by the Methodist church.

Metzger said the Salvation Army will focus its efforts on counselling, visitation, and social assistance, particularly in the Leipzig-Lindenau suburb, where alcoholism is rampant.

The Salvation Army's work in Germany began in 1886 in Stuttgart. Under Soviet occupation, the East German arm of the Salvation Army was stifled and eventually its soldiers and adherents joined the Methodist church, which

took over many of its activities. Approximately 30 East German citizens are closely linked to the Salvation Army, although a recent unofficial gathering drew some 100 participants.

The West German branch of

the Salvation Army has 1,800 active soldiers in 45 corps (local churches), and administers about 30 social institutions from its headquarters in Cologne.

FROM COAST TO COAST

BRITISH COLUMBIA			NOVA SCOTIA		
Abbotsford-CFVR	7:30 am	850	Digby-CKDY	6:00 am	1420
Burns Lake-CFLD	9:15am	1400	Kentville-CKEN	8:30am	1490
Kitimat-CKTK	8:30 am	1230	Middleton-CKAD	8:30am	1350
Osoyoos-CKOO	8:30am	1490	New Glasgow-CKEC	7:30am	1320
Penticton-CKOK	8:30am	800	Sydney-CJCB	8:00am	1270
Port Alberni-CJAV	10:30 am	1240	Weymouth-CKDY	8:30am	103.1
Prince George-CIBC	8:30am	94.3	Windsor-CFAB	8:30am	1450
Princeton-CKRP	8:30am	1460	ONTARIO		
Smithers-CFBV	9:15am	1230	Ajax-CHOO	9:30am	1390
Summerland-CKSP	8:30am	1450	Atikokan-CFAK	10:30am	1240
Vancouver-CJVB	9:00am	1470	Burlington-CING(fm)	7:30pm	107.9
Vernon-CJIB	9:30pm	940	Chatham-CFCO	9:30pm	630
ALBERTA			Guelph-CJOY	9:00pm	1460
Brooks-CKBR	8:00 am	1340	Hamilton-CHAM	7:30am	820
Edmonton-CHQT	7:30am	880	Kapuskasing-CKAP	9:00am	580
Edson-CJYR	10:00am	970	Kingston-CFMK	10:00am	96.3
Ft. McMurray-CJOK	8:30 am	1230	Newmarket-CKAN	8:00am	1480
St. Albert-CHMG	7:00 am	1070	Oshawa-CKAR	8:00 am	1350
Taber-CKTA	8:00am	1570	Owen Sound-CFOS	10:30am	560
MANITOBA			Pembroke-CHRO		
Altona-CFAM	9:30am	950	(Sat.)	6:30pm	1350
Steinbach-CHSM	9:30am	1250	Pembroke-CHRO	10:00am	1350
Winnipeg-CKJS	9:15am	810	St. Ste. Marie-CFYN	10:00am	1050
NEW BRUNSWICK			St. Catharines-CKTB	10:00 pm	610
Fredericton-CFNB	6:30am	550	Sarnia-CHOK	7:30am	1070
Newcastle-CFAN	9:00am	790	Stratford-CJCS	8:45am	1240
Saint John-CHSJ	9:00am	700	Windsor-CKLW	9:00am	800
PRINCE EDWARD ISLAND			Wingham-CKNX	10:30am	920
Charlottetown-CFCY	7:00am	630	Woodstock-CKDK(fm)	8:00am	102.3
QUEBEC			THE BACK TO GOD HOUR		
Montreal-CFQR(fm)	7:30am	92.5			

Turkey to clarify religious rights

LONDON, England (NNI) — The Turkish government has indicated that it will clarify the rights of Christians in Turkey, saying recent actions against religious groups were not necessarily a

suppression of Christianity but of control over "quasi-religious" political sects who may be using religious gatherings as a cover for political rallies.

In an interview with the BBC in early March, Sir Fred Catherwood, vice president of the European Parliament, said he had received what he regarded to be a positive response from the Turkish government to inquiries regarding ongoing threats and the arrests of Christians in that country.

Catherwood, who was

visiting the Turkish capital of Ankara as a guest of the British-based Evangelical Alliance, said he urged the government to make the constitutional position of religious groups clear to local police, and that as a secular state they should enforce the law for all groups impartially.

In recent months, public religious gatherings have been banned by police who cite local regulations upholding their actions. Turkey's constitution, however, guarantees freedom of conscience.

HCJB now broadcasting daily to Uzbekistan, U.S.S.R.

QUITO, Ecuador (NNI) — HCJB World Radio has initiated daily broadcasts to the primarily Muslim populated Soviet republic of Uzbekistan.

"It's impossible for us to imagine what it would be like for an entire culture to be able to hear the gospel for the first time," said Broadcasting Director Glen Volkhardt.

"We're thrilled to play a part in presenting the gospel to a people who haven't heard the salvation message in generations."

Uzbek is one of more than 300 languages targeted for radio programming as part of the "World By 2000" project,

a co-operative effort involving four leading evangelical broadcasting companies.

HCJB President Ron Cline and Russian radio programmer Wally Kulakoff said they will visit Uzbekistan in May to monitor the new broadcasts and encourage the small community of Christian believers located in the southwestern Soviet republic.

See page 19
for
Calendar of Events
and Church News.

Outspoken Lithuanian nun urges support for independence

Ted Okada

WASHINGTON (NNI) — "All the gold of the West cannot save the Soviet Empire," declared the courageous heroine of Lithuania's independence movement, in response to questions by scholars and reporters during an early March visit to the United States.

Best known for her outspokenness in lecturing a panel of judges during her trial in 1974, when she was sentenced to six years of hard labour and Siberian exile, Lithuania's leading Catholic nun and human rights activist, Nijolė Sadunaite, 52, now speaks candidly about the past and her vision of a post-Soviet Lithuania.

"For 50 years the church has

been suppressed by the Soviets," she said. "There was a concerted effort to spread atheism, particularly targeted to the children. The Soviets equated religious literature with pornography. Nuns deported to Siberia had labels [on] the cattle cars starting that they were prostitutes."

Political mafia

"People have lost faith in Gorbachev," she said. "Even [Andrei] Sakharov, toward the end of his life, felt that things were changing with Gorbachev; that he was saying one thing, and doing another. Throughout Soviet history, their leaders have been cogs in the process. [Soviet leaders] are not completely free agents. They must still deal with the army and the Communist

Party. It is essentially a political mafia. And the secret police is very strong."

Cheery and light-spirited as she spoke to reporters in Washington, D.C., Sadunaite's demeanor conceals the stalwart convictions of a nun who spent years in labour camps and in exile for her work with the longest running clandestine publication in the Soviet Union, *Chronicles of the Catholic Church in Lithuania*, founded in 1972. Sadunaite's memoirs, *How I Became A Target of the KGB*, have been widely read in Lithuania and in the West, and once moved Pope John Paul II to request a private audience with her.

Caught typing copy for the *Chronicles*, Sadunaite was arrested and subsequently sentenced to a six-year term of

combined confinement, hard labour and exile for "anti-Soviet agitation." Upon her release, her brother Jonas Sadunas, was committed to a psychiatric institution because he allegedly refused to collaborate with the KGB in informing against his sister when she resumed her work for the *Chronicles*.

Repercussions

In 1987, Lithuanian activists staged a silent protest rally on the anniversary of the Hitler-Stalin pact which resulted in the forcible incorporation of Lithuania into the Soviet Union. Facing repercussions, Sadunaite spoke out on behalf of the organizers, accepting personal responsibility for the event which is now celebrated annually and has become the

centerpiece of Lithuania's independence movement.

Despite recent concessions by the Kremlin to appease the republics, such as the removal of the KGB chiefs in Lithuania, Latvia, and Estonia in recent weeks, most human rights analysts feel these are largely cosmetic. In fact, there has been an increased KGB presence in Lithuania since the beginning of the military crackdown, according to informed sources.

In addition to the 6,000 troops which were brought in ostensibly to maintain order but most likely to intimidate Lithuania's newly-elected parliament, elements of the KGB's Second Chief Directorate have begun to remove foreigners and the international media.

Jewish rabbi places Talmud on U.S. bestseller list with English translation

JERUSALEM, Israel (EP) — A Jewish rabbi in Jerusalem succeeded in placing the Talmud on U.S. bestseller lists with an English translation, according to the *Jerusalem Post*, an Israeli-based publication.

Most reviewers of the volume gave positive remarks to the translation, known as the "Bava Metzia," but translator Rabbi Adin Steinsaltz received great criticism from ultra-Orthodox rabbis, who called it heretical. Steinsaltz apologized to those who were offended by the translation, and offered to buy up the volumes; some thought the apology was an

admission of wrong-doing. In an interview with the *Jerusalem Post*, Steinsaltz quoted a Jewish sage: "I prefer to be considered a fool all my life than to be considered in the eyes of God a wicked person."

The Jewish rabbi is facing some of the same criticism that Bible translators have faced when creating a readily understandable text. In response to such criticism, Steinsaltz said he "would like people to study [the Talmud]. I would like even more for people to obey it. But I would at least like them to feel respect for it and in some cases, to know it exists."

Steinsaltz, head of the Jerusalem Institute for Talmudic Research, in addition to translating the Talmud, has also worked to open a yeshiva in Jerusalem and another in Moscow. He is also working to microfilm all the Jewish treasures of the Soviet Union. "I am tearing myself into as many pieces as I can," he said. "I am trying to do the best with all those torn pieces." (A "yeshiva" is an Orthodox Jewish school of higher instruction in Jewish learning, chiefly for students preparing to enter the rabbinate).

Christian Reformed World Missions considers work in Europe, Russia

GRAND RAPIDS, Mich. (CRWM) — With the political changes sweeping through Eastern Europe and the Soviet Union in the past year, Christian Reformed World Missions is looking at ways to assist Christian churches in nations which have been suppressed for decades under Communist governments.

World Missions has received requests for assistance from several churches in Eastern Europe, especially from the Reformed Church of Romania. At its annual meeting in February, the World Missions committee endorsed a proposal to have World Missions international director Rev. William Van Tol explore the needs of these churches. Van Tol will look specifically at programs that support and train leaders for evangelism and church development but do not represent a significant

expenditure.

Based on a recommendation from radio minister Joel Nederhood, the World Missions committee also endorsed a proposal to sponsor visits from Christian leaders in the U.S.S.R. so they might learn and be encouraged by the Christian Reformed Church in North America. World Missions is also considering assistance to Soviet churches in the form of leadership training for evangelism and church development, and in providing Christian literature.

The committee also approved plans to develop Christian day schools and to co-operate with other mission agencies in the countries where World Missions is ministering.

Bible Society offers Bibles to church leaders

COLORADO SPRINGS, CO (REC) — The International Bible Society is willing to provide to theological students and teachers, missionaries or pastors in developing countries a substantial discount on the purchase of the New

International Version Study Bible or the NIV Reference Bible. Interested readers may order either book directly from IBS for \$8.00 postage paid. Payment in U.S. funds must accompany orders. Orders may be sent to:

International Bible Society
P.O. Box 62970
Colorado Springs, CO
80962-2970
U.S.A.

Strange beliefs?

Toronto hosted the annual Psychic and Seers Fair. Jews for Jesus thought it would be an excellent opportunity to set up an information booth since this event would be like a spiritual supermarket. What a great place to proclaim the gospel.

But when the group applied for the booth they were told that they wouldn't be welcome at that type of fair because what they believe is "too bizarre."

Jews for Jesus Canadian Update, April 1990.

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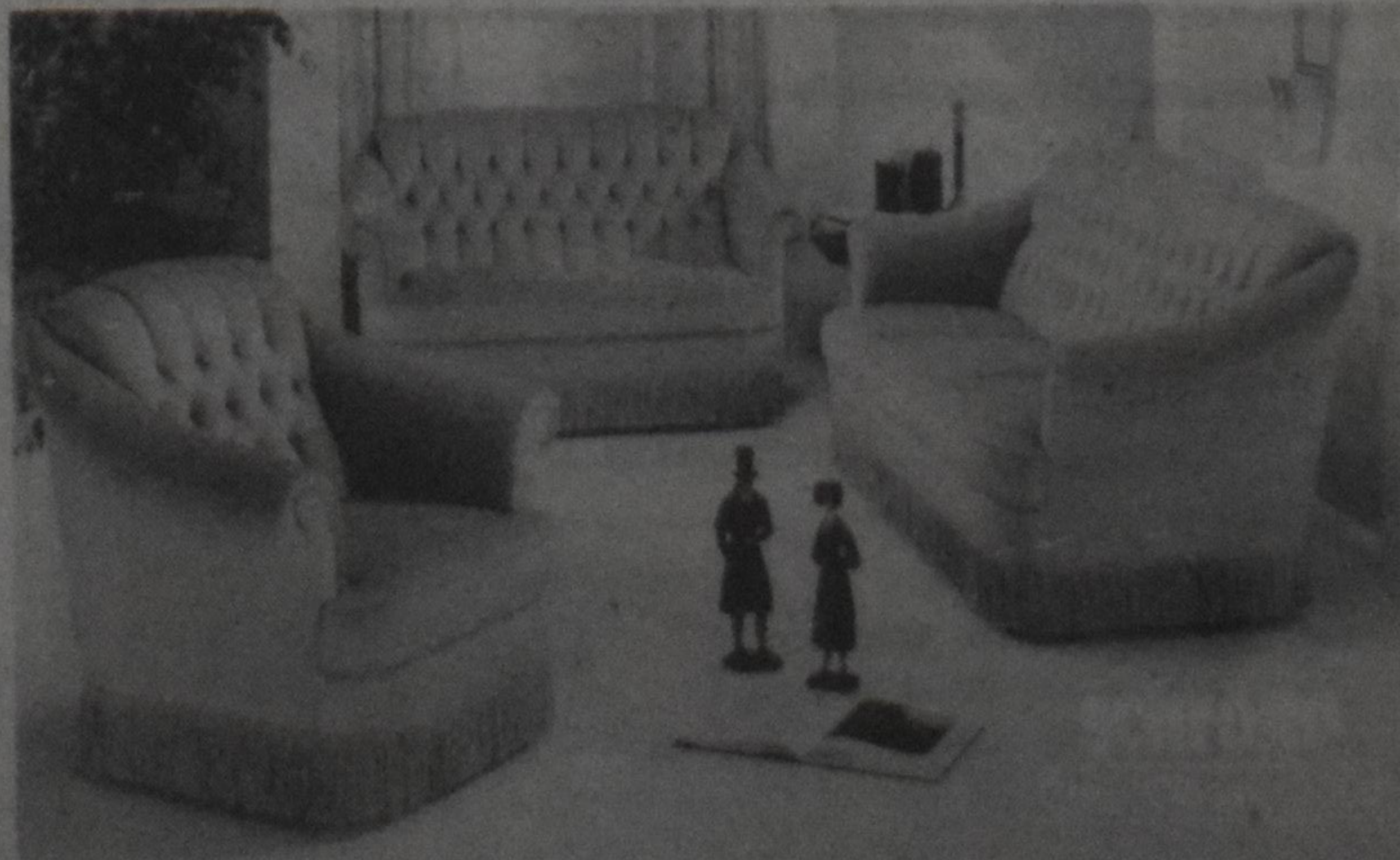
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small talk

Alice Los

In memory of a strong and faithful woman

Today would have been my grandmother's birthday. She died many years ago but not before she had seen her first two great-granddaughters whom I was privileged to present to her in two successive summers.

How well I remember her fine features and her kind disposition. She was a wisp of a woman who nevertheless gave birth to 11 children, my father among them. She tended to remain in the background yet her presence was always felt. She had a wonderful sense of humour which was bestowed to all her children as well.

My memories of being at her house are of deeply felt mirth and merriment combined with a rich sense of belonging to fine, strong people. Even so, my grandmother's life was punctuated with much sorrow. She was a widow for many years. She lost a daughter. The daughter had died after the birth of her first child. Her oldest son was called home in the prime of his life, leaving his wife to raise their four young boys to maturity.

My grandmother was never rich but always content. Her name was Hesje, which I think fitted her image because it has such a gentle ring to it. All her children followed in her footsteps of faith. Most of her sons served their church as elders or deacons. In later years so did some of her daughters and daughters-in-law but she did not live to witness this development.

I would have loved to ask her what she thought of that. In her day she was not even expected, nor indeed allowed, to come to a congregational meeting and she may never have taken part in an election of officebearers. She was not given to great ambition, therefore I wonder whether she ever realized how the memory of her would linger far into the third generation.

Only once did I receive a letter from her. Her handwriting was that of someone who does not hold a pen very often, but still neat and clear.

Only once did she berate me, when as a teenager I was not very polite to her youngest son, my uncle who was about my age. The incident is locked firmly in my mind!

She did not leave her house very often; she was very much a stay-at-home mother and grandmother. Whenever we went to see her we did not doubt that she'd be there. She must have knitted a million pair of socks while she listened to endless tales of heavy and light sorrows, of small and deep joy.

Several of her children found their spouses right there in her livingroom where they and their siblings always brought their friends. She came to my wedding but never ventured out on a trip to my house, at that time a few hours away by train and ferry.

One day after her 78th birthday she died to live with the Lord of her life forever. Now, these many years later, I celebrate her memory.

Alice Los is a free-lance writer who lives near Inkerman, Ont.

Marian Van Til

The Gods Must Be Crazy II

Rated Family
Stars N!xau, Nadies, Eiros, Lena Farugia, Hans Strydom, Erik Bowen, Treasure Tshabalala
Written and directed by Jamie Uys

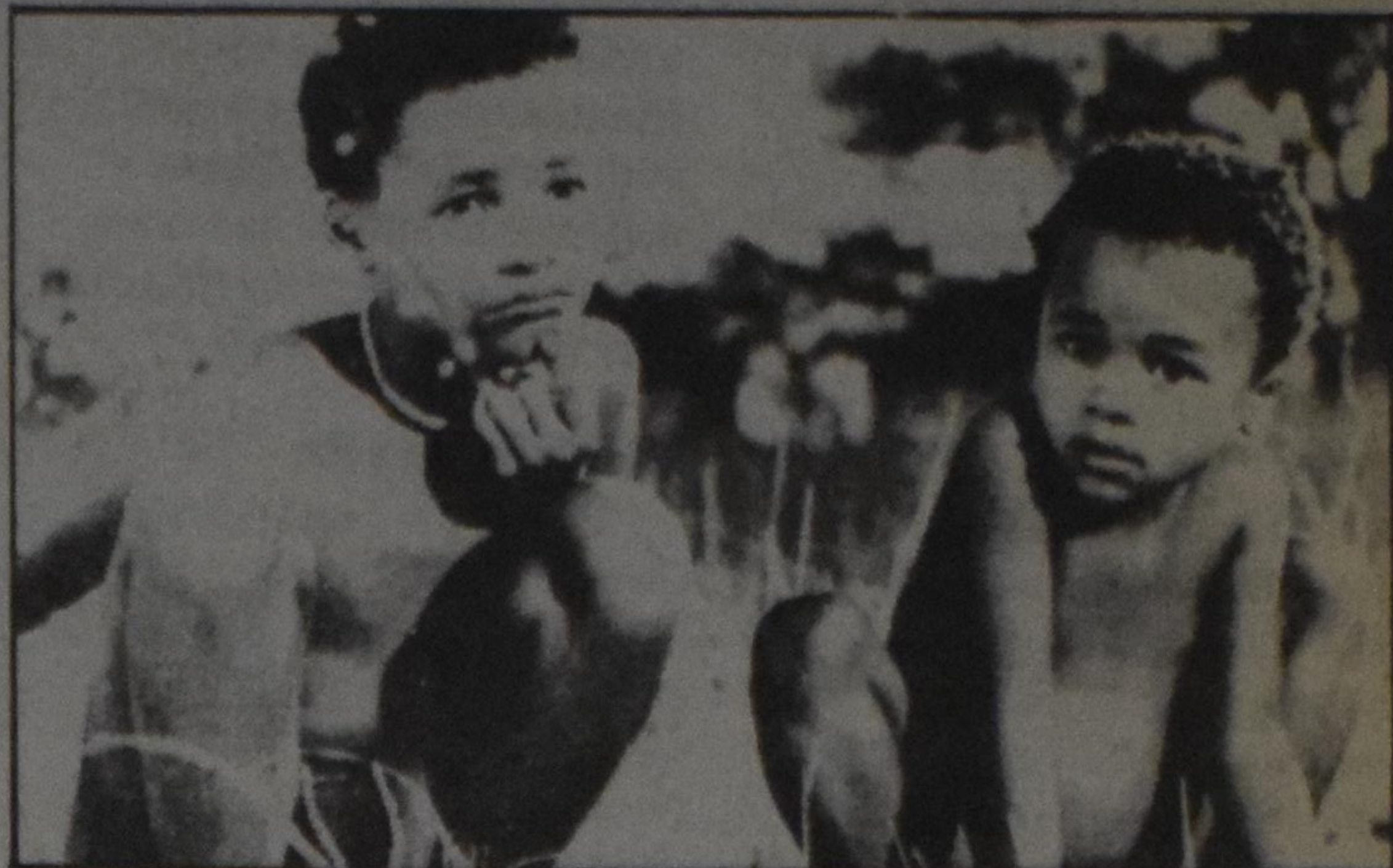
When a movie spawns a sequel — especially when a unique, instructive film like *The Gods Must Be Crazy* generates a sequel — there is often good reason not to rush right out and see it. Sequels are notorious for stretching thin material all the way to the bank.

But there are pleasant exceptions, and this is one. In the original film, a remote tribe of African bushpeople who have previously escaped all knowledge of the Western world are mesmerized by a Coke bottle dropped from an airplane. Because it dropped from the sky, the bottle is from the gods, people think; but it (as a metaphor for Western civilization) soon disrupts the harmony of the tribe and they decide they must get rid of it.

The current film is a sequel in that it involves the same setting and main character, Xixo, played just right by an African named N!xau (the exclamation mark stands for a vocal "click" in the Khosian language which cannot be transcribed).

Cinema summaries

Marian Van Til



By the time of this story, Xixo and his tribe have gotten used to disruptions by the "heavy people" (called thus because their heavy vehicles leave deep tracks in the earth like some monstrous animal). Among the discord-causing events are poachers exploits (strangely, the heavy people take the useless elephant tusks and leave all that good meat!), rebels and Cuban mercenaries fighting a civil war, and the emergency landing of a tiny plane carrying an Australian (male) conservationist and an American (female) doctor of law who has come to give a conference speech in the nearest city.

The activities of all these people intersect at often unexpected points; and they interweave with the

"disappearance" of Xixo's young son and daughter and with Xixo's attempt to find them. The kids have set off following some peculiar tracks — a large truck and water tank driven by the poachers. Xixo knows this and merely starts running — and running and running — down the seemingly endless tracks after them.

Sweet-tempered

This enchanting and funny film achieves its humour in ways as old as film — inadvertent meetings, sight gags, odd juxtapositions; but they still work. Perhaps they do because, despite the conflict, everyone seems to like everyone else. There's such an all-pervading, sweet-tempered aura about this film that it's impossible not to be drawn in by it.

That spirit is especially exuded by the Africans: uncomplaining, Xixo relentlessly, urgently (but without worry) looks for his children hour after hour for some three days. And the young Africans who play the children are so captivatingly natural they are a joy to watch. They evoke immediate protective feelings in the audience, making it easy to sympathize with their father's unswerving devotion to them.

In this film as in the first one, South African director Jamie Uys uses humour to implicitly criticize the stupidity of some of the "enlightened" Westerners, but he's never heavy-handed. Nor does he endorse the romantic view that "civilization" per se is the great corrupter — that it makes us lose our "noble savagery."

What Uys does realize is that there are important aspects of life which many Third World cultures have maintained and which we have let all but slip away: the kind of communality and interdependence which breeds loyalty, caring and camaraderie, and a healthy sense of security and place. No wonder, then, that this is a film which will delight the whole family.



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40th Anniversary

The First Christian Reformed Church of London, Ont.

invites you to help us celebrate 40 years of growing in God and growing in London. The dates are:

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Thursday, May 10 — Evening program at 7 p.m.

For information contact:
(519) 432-7997

LET'S PRAISE GOD TOGETHER!

75th Anniversary

Neerlandia Christian Reformed Church

plans to celebrate its **75th anniversary**, D.V.

June 29, 30 and July 1, 1990.

On Friday, June 29 at 7:30 p.m. there will be a program in the church auditorium, on Saturday social activities are planned with a picnic type barbeque in the afternoon and on Sunday there will be church services a.m. and p.m. Come and celebrate the richness of God's grace to us on this happy occasion with us. Please inform us before June 15th if you plan to attend.

Send replies to:

75th Anniversary Committee
Neerlandia CRC

Box 68, Neerlandia, AB Canada T0G 1R0

Vacation

Travel broadens the mind — only if you let it

Loren Halverson
Recent research has indicated that people's understanding of the problems of "developing countries" has not been affected by their travel. The theory of Henry James that travel broadens the mind apparently doesn't hold true for modern tourism which seems to separate the inner and outer worlds. Jet travel delivers one's body to another continent in a few hours but, the spirit doesn't arrive until two weeks later! But by then the body is off on another leg of the planned tour and the two parts never do catch up.

If tourism is to be an effective educational experience in global awareness then some ways must be developed to help the body and soul to make the journey together. This involves, among other things, the exposure of one's inner beliefs to the new and sometimes challenging cultures encountered in visiting new places and people. This means allowing the other culture to penetrate our own ideas as much as we (the tourists) have entered the society being visited.

To do this requires a level of openness, trust, intimacy and honesty that takes time and careful preparation. That this has not been the case in most tourism is only too apparent, but that should not veil the tremendous potential of journeys made by the body and soul together.

Billions of miles

This generation will in its lifetime have travelled more miles than the total amount of all previous generations combined. But the mere physical transport through space does not necessarily increase understanding. The billions of miles travelled by the continued insensitivities of these tourists should remove any romanticism of the effectiveness travel per se as an awareness-raising exercise.

It seems to be a basic rule of human existence that we perceive only as deeply into another's reality as we



"My husband and I went around the world last year, but there wasn't much to see."

penetrate our own. Perhaps it is symptomatic of the insecurity of many that they engage in what appears to be ceaseless and often purposeless travel in order to flee their own realities that makes them insensitive to what they encounter as tourists. And often the tourist's insecurity is evident from abnormal behaviour patterns.

A human encounter

A certain inner security is necessary to really travel into a new world. This also applies to oppressed peoples who are fearful of too much exposure to other cultures until they have had time to come to grips with their own identity. Therefore, a period of separate development or a moratorium on tourism may be a necessary stage before meaningful intercultural travel can be undertaken.

The encounter between peoples should be a human one of subject/subject not subject/object. And for this to take place on the basis of equality both parties need to open the inner as well as the outer space to each other.

New learning is at best a difficult affair. Unlearning or basic change in attitudes and beliefs is even painful. Therefore, it has proven helpful in conscience raising to provide support communities of persons with common beliefs to share new encounters and to work through changes together. This is also important

for the re-entry problem so that persons can cope with the adjustments back home required by new perceptions.

Touring groups which combine reflection with travel can be effective learning laboratories. For this reason churches ought to utilize the educational potential of their mobile membership. Travel without reflection can lead to cross cultural immunization — a worse condition of the human spirit than ignorance.

A challenge to the church

Perhaps the word tourist itself must be changed since by definition it refers to one who is not "at home" in a particular place and who is just "passing through," not identifying him- or herself with the people and matters of the place. What is needed are encounters in other cultures which are participatory, shared by all members — meetings of communities.
For this reason the churches are well suited to change tourism into meaningful learning experiences because the church can, at least within its own global membership, provide the context of shared beliefs to facilitate the much needed journey into inner space.

Reprinted with permission from The Fish Eye Lens and the American Lutheran Church.

The Christian tourist

See the Christians on a tour.
See their new things from the store.
See their luggage; travellers cheques,
Cameras hanging from their necks.
See them visit many places,
Strange buildings, strange faces.
See the strange food make them nervous,
See them criticize the service.
See how they all briefly pray
As they get a dinner tray.
See them buying many things:
Watches, trinkets, rugs and rings.
See them at a mission station,
Shocked at the accommodation.
See them quickly click and search
For things to show and tell at church.
See the Christian tourists leave.
See the missionaries grieve.
Hear them sigh, "What a tragedy!
My brother looked, but did not see."

From "People of the Steeple," by Ken Anderson.

Come Celebrate With Us!

Westmount CRC of Strathroy, Ont., hopes to celebrate its 25th anniversary on **Saturday, May 12 and Sunday, May 13, 1990.** We would like to invite all former members and friends to a banquet on Saturday to be held at the **Strathroy Arena** starting at 6 p.m. (sharp). Tickets are available at \$5 per person or \$15 for families with 4 or more. To reserve your tickets or if you require lodging, please call **Martin and Tony Speelman at (519) 245-0692** (between 6 and 7 p.m.). Our special worship service will be held on Sunday morning at 10 a.m. at the **Strathroy District Collegiate Institute.**
Deadline for tickets is May 5, 1990.

Mid-America Reformed Seminary Commencement

Mid-America Reformed Seminary invites the public to its commencement exercises on
May 19, 1990, at 10:00 a.m.
in the
Calvary Christian Reformed Church of Orange City, IA
Dr. John B. Hulst, president of Dordt College, will give the address entitled "A Word for our World."

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Calendar of Events

Apr. 28	Spring concert by Leendert Kooy's O.C.M.A. with organist Andre Knevel. At 8 p.m., Willowdale United Church, Willowdale, Ont. For tickets call (416) 636-9779.	
Apr. 28	20th anniversary concert of the St. Thomas & District Male Choir "Crescendo" with Dutch organist Frans van der Hauw. At 7:30 p.m. Knox Presb. Church, St. Thomas, Ont.	May 3
Apr. 25-28	"A Taste of Holland" — multi-media program by Don Van Polen. Apr. 25: Bethel Reformed Church, Brantford, Ont.; Apr. 26: Rehoboth Can. Ref. Church, Burlington, Ont.; Apr. 27: Calvin CRC, Dundas, Ont.; Apr. 28: Mt. Hamilton CRC, Hamilton, Ont. All events start at 8 p.m.	May 4-8
Apr. 29	City-wide hymn sing, led by Pastor Jake Kuipers, at 8 p.m. First CRC, Sarnia, Ont.	May 5
May 2	15th Anniversary CCEF Rally, 8 p.m., Smithville District Chr. High, Smithville, Ont. Speaker: Rev. John D. Hellinga, Mass	May 6
		student choir from Dunnville, Wellandport and Smithville.
		15th Anniversary CCEF Rally, 7:30 p.m., Hamilton District Christian High, Ancaster, Ont. Speaker: Rev. John D. Hellinga. The Ambassadors plus a 400-voice mass student choir from Burlington, Dundas, Hamilton and Jarvis, directed by Harold de Haan, will participate.
		CCM's Mark Zylstra will speak on: May 4: CRC, Springdale, Ont.; May 7: Riverside CRC, Wellandport, Ont.; May 8: Maranatha CRC, St. Catharines, Ont. All meetings start at 8 p.m.
		Open house for Christa Bolwyn, 2-4 p.m., John Knox Chr. School, Brampton, Ont.
		Spring concert by St. Thomas Ladies Choir, St. Thomas & District Male Chorus and Strathroy Mixed Choir at 8 p.m., Knox Presb. Church, St. Thomas, Ont.

Features

Do not forget Sarospatak



Photos: Courtesy Arie Van Eek
**The residence and study
 halls of the Christian
 Academy of Sarospatak
 on a 40-acre campus.**

Arie G. Van Eek

Hungary has just marked the re-birth of its Christian education program and a delegation of eight Americans and one Canadian witnessed the event. On March 21, six signatures sealed the transfer of the city-owned Christian Academy of Sarospatak to the Magyar Reformed Church, its original owner. The school was founded in 1531.

In signing over this Christian secondary school and theological college, the mayor of ancient Sarospatak told the bishop, "The academy belonged to the church in the first place. The city now returns it to its rightful owner." After Bishop Kutri had spoken gracious words of acceptance and pledge, city councillors chatted amicably with new school board members over famous Tokal wine. All responded freely to questions by members of our delegation from North America.

This simple ceremony ended the 42-year-long shut-down of all 1,300 Christian day schools, high schools, teacher colleges and four theological seminaries in Hungary under Communist rule. The ceremony was concluded when five signatories and guests walked down the street to collect the signature of Dr. Kalman Ujzaszky in his own home. The 90-year-old professor is the sole survivor of the theological faculty closed down at Sarospatak in 1948.

After the mayor had tendered the six copies to be signed, the gentle teacher spoke (in perfect English)

"Since I broke my hip I have doubted if I'd see this day. But like Moses, I have now seen what God has promised. All this is from God and now let it be to God — else it will be to no avail."

Then he repeated to his American friends his appeal first made in 1989: "Do not forget Sarospatak."

A hub of reformation

All of this seemed of little importance to me then. But now Sarospatak jumps out; the hub of a great wheel of Reformation revival is beginning to roll in those Eastern European lands curtailed off from our Western view for most of my adult life.

The Christian education community in Hungary is very large. It is the centre of Calvinist Reformation churches in four countries all around. As many as four million people schooled on the *Heidelberg Catechism* live in nearby Czechoslovakia, the U.S.S.R., Romania and in the eastern half of Hungary itself. Especially beyond Hungary's borders, the oppressed and impoverished churches have not been able to educate their young people in Christian day

schools. Sarospatak will now reach out to them.

Revival of learning

So firmly established was the academy's Christian academic record (until 1948) that children from all these regions have applied for entrance examinations. Twenty per cent of applicants are from Roman Catholic, Orthodox, Jewish and humanist homes. The newly-appointed principal rises to the obvious missionary challenge.

This school will again offer a broad curriculum. Geared to prepare its students for university entrance, it also features an English college, adult education program, teacher training and theological faculty. Its library contains many rare editions among its 300,000 volumes. We were told that in other places, such as Budapest and Debrecen seminaries, Sarospatak is seen throughout the basin of the Danube River as the most important "nursery garden" of the "Magyar religion."

In typically Reformed style, the revival of learning is essential to the life of the aging churches and their

growth in wider witness to Christ's claim on all creative activity.

Under the new constitution of Hungary, the presiding bishops of the four synods will no longer be members of parliament. But other Calvinist professionals will seek to replace them. Graduate poets, philosophers, musicians and preachers have propagated the biblical worldview throughout the region since early Reformation years.

A spiritual vacuum

Desire for revival of such scholarship was expressed throughout our conversations during our visit. But how many younger Christians, force-fed on socialism, still run warm with this vision? The confining of biblical teaching within the walls of the churches for more than 40 years has created a dangerous perception among the present generation that public life can go on without it.

Many others realize that with the removal of Marxist ideology a spiritual emptiness remains to be filled. Leaders see the challenge, and are asking for help to meet it in many forms. The obvious

example is the need for training Christian teachers to replace the socialist staff and to meet expanding enrolment.

English teachers are needed to meet the eagerness of students for learning "the languages of the world." This, in turn, requires more in refurbished housing for teachers and students. Staff salaries under Marxism have been only 60 per cent of the modest living cost. For students, the government has promised "full support" but government monies fall far short of student costs. In turn, the school may not even charge for meals.

Help is needed

Meanwhile, the state has not returned to the academy the farm lands which used to furnish the bulk of its income. So American "Friends of Sarospatak" have looked into organizing commercial enterprises. For example, they may be able to purchase a motel-restaurant which was built as a monastery already before the Reformation. It is located across from the Rakoczi Castle which once stopped the Turks from invading Western Europe.

How the Reformed Church in Hungary became the Hungarian Church

John H. Martens

When in 1517 Martin Luther nailed his famous theses to the door of the Castle Church in Wittenberg, the hammer blows reverberated even in far-away Hungary, where the Reformer's ideas spread like wildfire, especially among the German inhabitants of the country. Uncounted numbers of immigrants from Germany had in earlier times settled in Hungary, in particular in the largest cities such as Buda, Presburg and Oedenburg. Others settled in Transylvania, the wealthy mining region in the east.

Lutheranism gained ground almost as rapidly among the German settlers of Hungary as in Germany itself and in a few years attracted the attention of the whole nation. This state of affairs in Hungary, like elsewhere in Europe, evoked a violent reaction from the Roman Catholic Church which felt its supremacy threatened. Round the Roman Church rallied that part of the Hungarian nation which alone enjoyed political rights in the state — the nobility. Their hostile attitude, however, was not so much based on religious hatred as on political considerations.

Resentment from nobility

Hungary's king, the young Louis II, born in 1506, was indifferent to religion and in general to anything involving a serious turn of mind. His wife, Queen Mary, sister of Charles V, Emperor of the Holy Roman Empire, was an enthusiastic defender of Luther's teachings. With her Lutheran sympathies Mary introduced hordes of German courtiers and advisers to the Hungarian throne.

These foreigners, who did not always have the best interests of Hungary at heart, were greatly resented by the native nobility. In alliance with the Catholic Church they enacted rigorous laws against

the Lutherans. In 1523 a law came into force declaring "Lutherans and their protectors [a reference to the German courtiers of the king] foes of the Holy Virgin Mary, the patroness of Hungary, and as such punishable with death and confiscation of their property."

In 1525 more stringent laws were enacted and in 1527 the first two Lutherans were burnt for their faith. But despite these and other harsh measures, the movement kept spreading.

The Battle of Mohacs

Just one year earlier in 1526, Hungary had suffered what can perhaps be termed the most calamitous disaster in its turbulent history.

That year the Ottoman Turks (for centuries steadily advancing northward through the Balkans toward the heart of Europe) annihilated the Hungarian army of 25,000 sent against the invading forces of Islam which numbered some 300,000. King Louis II perished in this encounter near Mohacs in the south of Hungary at the youthful age of 21. The traumatic defeat at Mohacs meant the end of Hungary's independence for many years to come.

On Sept. 10, 1526, Soleiman, the Ottoman leader and Sultan, victoriously entered into the gates of Buda, the Hungarian capital through which so many

crowned kings of Hungary had made their way in times gone by. The result of the battle of Mohacs was a general break down of law and administrative order in the largest part of Hungary, now under Turkish control.

Protestantism spread relatively unopposed and many of the great Lords and nobles who had been the most ardent supporters of the Catholic Church swiftly became zealous apostles of the new faith for political motives or private interest, now that the German court clique around Louis II had been scattered with the latter's death.

As a consequence the Reformation spread to the countryside where the peasants had little choice but to follow the example and orders from the landowners. A few decades after the battle of Mohacs, incredible as it may seem, a majority of the Hungarian nation adhered to Protestantism.

Calvinism gains ground

Not only had Lutheranism gained greatly, mostly in the German-speaking districts and

towns, but an equally astonishing gain was experienced by Calvinism in the years following the defeat of Mohacs, especially in the mostly rural, Hungarian-speaking section of the country.

Why did Calvinism gain such a hold on the Hungarian or Magyar speaking population? It is said that both the Puritanic and democratic tendencies of Calvinism found a ready response in the soul of the Magyar race, noted for its individualism and love of its national freedoms and liberties.

It seems also that the zeal of the first Calvinist preachers entering the country must not be underestimated, nor should the emphasis laid by them on the majestic and all conquering message of holy scripture. Calvinism soon supplanted Roman Catholicism as the religion of the Hungarian people. It is said that in 1560 upward of 80 per cent of the population were Protestants, with more than 50 per cent of the nation adhering to the Calvinist faith.

The Reformed religion was known by the special name of

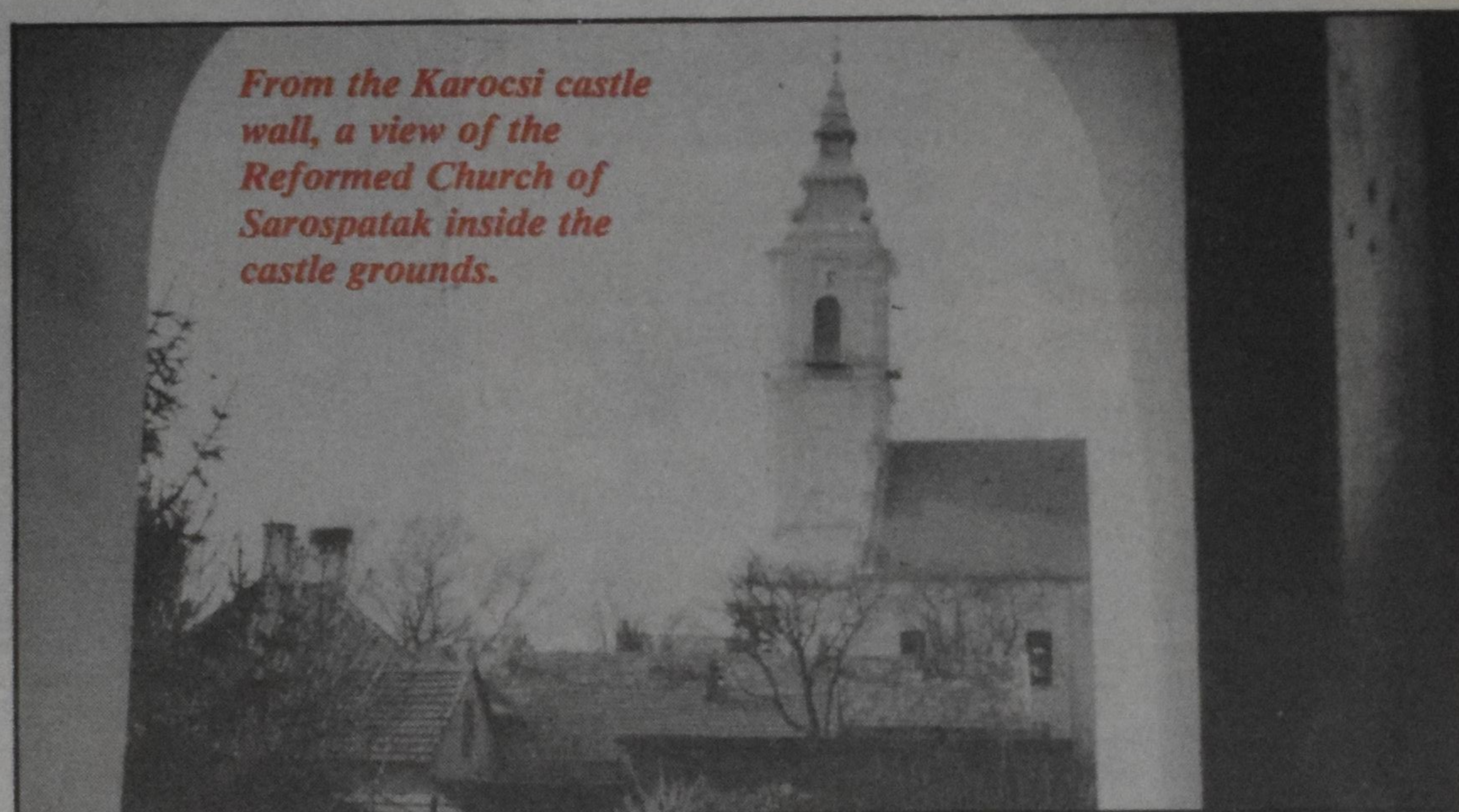
"the Hungarian faith" and in the Calvinist *Confessio Csengerina*, published in Debreczen in 1570, the Hungarian Reformed Church gave expression to its Reformational faith.

Battle divides country three ways

To return to the battle of Mohacs; it not only opened the door to the Ottoman Turks and led to an accelerated growth of Protestantism in Hungary, it also resulted in a three-fold territorial division of the country. In the south and centre the Turks ruled, or rather, misruled; in the west the Austrian Habsburgs had eagerly filled the resulting vacuum and proclaimed themselves king; in the East, in Transylvania, an independent principality under Protestant leaders was allowed a largely unmolested existence under Turkish suzerainty. What we see in Hungary from then on in the 16th and 17th centuries is a narrowing of the nation's history to two issues.

First there was the perennial struggle with the Turks, the "infidels." Secondly there

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From the Karocsi castle wall, a view of the Reformed Church of Sarospatak inside the castle grounds.

They also consider buying a much needed printing shop for producing textbooks and doing other income-generating work.

Almost as obvious is the state of disrepair of the school buildings on the 40-acre campus. In fact, only the Reformation museum and two library buildings were kept in good repair. The "Friends of Sarospatak Academy," a group made up of North American professional and business people of Reformed and Presbyterian persuasion have pledged to raise five million dollars over a three-year period in order to get the school buildings repaired and its several programs going again.

The leaders of these churches and schools all expressed warm appreciation

for our personal interest. We were humbled by the awareness that the Son of God builds his church even when first cousins have paid no attention to hurting family members hidden behind a curtain of military brass for a whole generation. Even so, today we can give concrete expression of our thanks that Christ's Spirit is blowing fresh enthusiasm for learning and witnessing throughout the Reformed churches in and around Hungary.

Rev. Van Eek is executive secretary of the Council of Christian Reformed Churches in Canada, Burlington, Ont.



The mayor of Sarospatak holds the agreement of transfer for Dr. Kalman to sign.

Living legacies

Cathy Pater

Cradled in the rocky crevices of the Canadian Shield an ancient lake bears witness to a momentous rebirth 10,000 years ago. Scraping glaciers, over one kilometre in height, dug out and reshaped the land as the huge blocks of ice labouriously advanced and retreated on their mammoth journey. Ribbons of sandy ridges, tell-tale signs of an ice age long past, stretch from the ground to the forested heights. Beds of glacial streams which once carried off melting waters and deposited sand along the way formed the sandy eskers. Simultaneously, isolated blocks of ice left huge cavities after melting resulting in kettles — depressions in the earth. Some of the smaller lakes in this area are completely contained in glacial kettles.

'Long murky waters'

Eons later, the visiting Ojibway who came to trade called the lake A-Pish-Kino-Gama (Long Murky Waters). The advancement of modern industrial civilization cut railways through the virgin forests to make way for

loggers. Once again, the lake changed its shape as industry required a dam to facilitate operations.

Today the logging has ceased. Instead, 1,584 hectares of stately pine and spruce are preserved in a beautiful park surrounding the lake. The legacy of the glaciers, mainly evident in the eskers and kettles, is protected, as are the rare plants found on what was once a lake bottom. Such a community of plants grows in a panne requiring special conditions in the soil which is rich in lime and low in nutrients. The one in this provincial park is the only known panne in northern Ontario.

Seldom does complete darkness settle over the land. In the quiet of the night a nocturnal panorama of visual delights unfolds above the lake. As I gaze over the waters, fascinated by the awesome display of God's creation, a separation of light from the dark is clearly visible. The air is pure. The night is clear. And nestled in the fathomless heights, the moon and stars reflect an intricate canopy of



Margaret Lake, near Otter Falls, Whiteshell Provincial Park, Manitoba.

Photo: C.C. files

eternal wonder.

Across the heavens a small light moves steadily in a sphere. Humankind has been endowed with a minute measure of infinite wisdom. The satellite, a complex network of communications capable of recording the most intimate secrets of the universe, gives witness to the ingenuity and imagination of this infinitesimal measure. Yet, one of the greatest human achievements appears small and insignificant in the Master's celestial gallery.

Skydance

Mysteriously, wide vertical

bands of light interlaced with subtle hues shifting and weaving from one band to the other, dance across the sky only to disappear as I focus in on their beauty. Again the spectrum appears. This time much brighter and the colours more pronounced. It, too, fades quickly into the limitless expanse. Aurora Borealis or the Northern Lights is a natural phenomenon whose indescribable beauty serves as a backdrop of animated delights to an already star-studded stage.

Hauntingly, a loon's yodelling cry orchestrates

overtures of mirthless laughter which echo through the stillness of the night.

I can only marvel! I am completely overcome by God's all encompassing majesty — a majesty he set aside to become one of us; a majesty he set aside to bring rebirth to hearts that are cold and lives that are unproductive, so that we too may be reshaped into living legacies of his all encompassing love. I can only marvel!

Cathy Pater is a free-lance writer who lives in Erin, Ont.

How the Reformed Church in Hungary became the Hungarian Church

... continued from page 11.

were the religious wars waged by the Roman Catholic side on the Hungarian Protestants. No doubt the Habsburg emperors did their share in checking the Moslim tide in central Europe, but at the same time these champions of Roman Catholicism did not shrink from fire and sword expunging the hated Lutherans and Calvinists within their reach. Many revolts in Hungary were the result.

Successes of the Jesuits

Around 1575 the Jesuits gained enormous influence at the Habsburg Court in Vienna and the forces of the Counter-Reformation began to swing into action.

It was not long before the tide turned in favour of

Catholicism. Instrumental in this development was Cardinal Peter Pazmany, an eloquent, spellbinding orator and magnetic figure who by his unequalled gifts of persuasion and reasonableness won back for the Roman Catholic Church the most influential and leading families of the Hungarian aristocracy in the course of a few decades.

In Poland, some decades before Pazmany's activities in Hungary, the advance of Protestantism was blunted in a similar manner through the sagacious approach of the Jesuits, instruments of the Counter-Reformation.

Whereas in Poland practically all classes of the population were won back for Roman Catholicism, in Hungary the great masses of the people, the city folks, the

peasants and the lesser nobility remained Protestant. They found their champion in Gabriel Bethlen, the celebrated Prime of Transylvania. Bethlen's successor, George Rakoczy, concluded the *Treaty of Linz* with the House of Habsburg (1645). This treaty assured not merely Transylvanian autonomy but once again guaranteed the absolute equality of the Protestant and Catholic religions throughout Hungary.

However, history would prove that the Treaty of Linz was the last concession made to the Protestants of Hungary. In reality and in practice it was never carried out or adhered to by the imperial side.

The unfortunate Hungarian Protestants were hounded in the decades to come by both the Turks and the Catholic

Austrians.

Reformed Church of Hungary today

In our days the Reformed constituency in Hungary comprises about 25 per cent of the population of some 10 million. And the Calvinist character of the central and eastern Hungary is still marked in all classes, among the farming population as well among the former eastern land-owning families.

After World War II both the Roman Catholic Church and the Protestants of Hungary suffered grievously at the hands of the Communist regime.

In 1949 Cardinal Primate Joseph Mindzenty was sentenced to life imprisonment, followed by the obliteration of all other religious and quasi-religious centres and institutions. Lutheran bishop Lajos Ordass was arrested, followed by persecution of all Christian denominations in an orgy of

Stalinist terror lasting from 1949 till Stalin's death in 1953. The Catholic Church, especially, was the target of Communist wrath in those fearful days. But Protestants were also under severe pressure. It has been claimed that because the Calvinists of Hungary had enjoyed relative tolerance they caved in sooner under Communist pressure and demands for transfer of church schools and other church properties to the State.

Those in our own circles who think they are entitled to criticism regarding the relations between the Reformed Church of Hungary and the Communist authorities, and those who even self-righteously voice suspicion about the steadfastness of the Hungarian Reformed believers do well to be thankful for the continued existence of a sister church in Hungary, planted by Reformed stalwarts of old and tempered in the fires of persecution.

Are we so sure we would under pressure outperform the historic martyrs of the Church of Hungary?

John Martens passed away in 1987. His wife Diane sent us this manuscript in the light of developments in Eastern Europe. She has also published other articles by her husband under the title Making Waves.

Calvin College

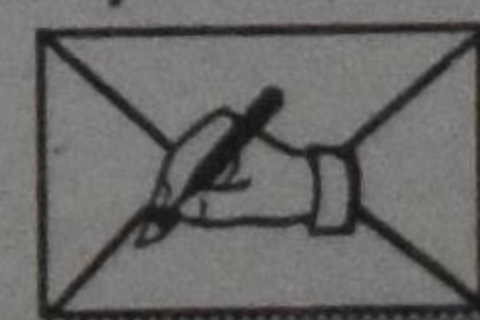
Calvin College remains open for freshmen and transfer admission to the Fall 1990 semester. Financial aid and housing is also available. Students wishing to apply should call the Admissions Office collect at 616-957-6106.

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Vacation

Fascinating new bird gallery open at Ontario museum

TORONTO (Canadian Scene) — A huge ostrich and a large emu stand in the foreground. Just ahead, a loon prepares to take to the air. Then, as you raise your eyes, you see a flock of 300 different birds from around the world soaring and swooping to the sound of recorded bird calls.

The flock of birds is located at the entrance to a new permanent gallery at the Royal Ontario Museum (ROM). Called "The Canadian National Sportsmen's Shows Gallery of Birds," it officially opened on April 6. It is named for the popular sportsmen's

shows held annually; they have donated \$1-million toward the new exhibit area.

Birds of all sizes, from the royal albatross with a wing span of more than three metres to the tiny redthroated hummingbird are represented.

Many aspects of bird life are examined. There are "discovery drawers" which hold models and specimens of eggs, nests and feathers. A part of the gallery is dedicated to the flight of birds and features the continuous screening of a slow motion film of flying birds.

Attention is paid to the perils that birds, like other creatures,

face from environmental neglect. A three-dimensional display shows a tree surrounded by a variety of birds common to the present. When a button is pressed, most of the birds disappear. That, say museum officials, is all that will be left if we haven't cleaned up the environment by 2040, 50 years from now. Just pigeons, starlings and sparrows, the species that adapt best to city life.

Three additional sections of the new gallery are scheduled to open in December 1990.



Photo: ROM

Touraco, a bird from Africa.

Photo: ROM

North American Bald Eagle.

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The yard looks bleak. A beige wasteland scattered with twigs and branches. There are darker patches which I know will be wet and soggy. Dead leaves and the occasional paper or plastic bag litter the borders of dark earth around the yard; they cling to the stems of bushes and shrubs. The street is still edged with long narrow ribbons of cotton batting, but here the snow is all but gone.

A gentle wind caresses my face. The sun is struggling to break through the clouds — already its rays penetrate layers of clothing with their warmth. All around me I hear the twitter and chirping of birds.

I scan the trees looking for my feathered friends. My eye falls on the forsythia bush and I notice the swelling buds. My glance moves on to the mock orange bush and the cherry tree. Everywhere buds are suddenly clearly visible, even from a distance. It won't be long before the trees are covered with a lace of pristine green. It won't be long before this backyard will be a little paradise once again, filled with blossoms and colours and smells.

I continue my search for birds. I hear many; I see only a few. And then I spy that special one high up in a tree. Its dull-red breast is hardly visible against the bright sky but its cheery song fills the air. Ah, spring!

Beatrice Vandervelde teaches at Willowdale (Ont.) Christian School.

Accommodations

Bed and Breakfast

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"A Ministry of the Reformed Church in America"

Short story/Poetry

Kicking the habit

Cathy Pater

I KICKED THE HABIT last year! I had been hooked for years. My family displayed the occasional craving, but I couldn't do without. I tried! Oh how I tried! I desperately attempted to hide my addiction, but tell-tale signs littered the house and the yard. To this day there are mountains of evidence against me.

Getting "high" on CFCs is quick fix in which many Canadians indulge. This national past-time seems to increase sharply, sometimes up to three times a day, during the summer holidays. CFCs or chlorofluorocarbons — used to produce styrofoam plates and cups — are killers. When produced or burned, styrofoam disposables contribute to the destruction of the ozone layer. Some super-

markets promote throwaways without CFCs; however, they still add to the volume crisis at the local dump.

Styrofoam or polystyrene also tends to rise to the top of landfills, increasing the litter problem. The "Home and Family Guide — a Practical Action for the Environment" published by The Harmony Foundation of Canada, states that "if all the polystyrene that North Americans throw out in a year were made into coffee cups, it would make 900 million cups that, loosely packed, would fill 100 75-storey office buildings." No wonder we're running out of space to dump garbage.

It's so easy ...

Camping or the cottage presents itself with the best excuses possible to get high on

CFCs. Holidays are holidays! Freedom from dishes is reason enough to indulge in a quick fix of CFCs. It takes so little to toss and tidy. Nevertheless, an awareness of our environment in jeopardy is more reason to loosen the apron strings tied to our dependence and slavery to CFCs.

With the help of my family, who became my support group, I overcame my addiction to CFCs. During a three-week camping holiday each member promised to take turns and faithfully give moral and elbow support whenever I needed a fix — usually at breakfast, lunch and supper. The first days were difficult. Withdrawal symptoms were evident. I climbed trees, as there were no walls in the park. At night I thought I saw a lot of bugs crawling all over me. Darkness seemed to overtake me several hours after I had skipped my third fix of the day. Undaunted, my family supplied plenty of bubbly support and in the morning there was always plenty of "Sunlight" to encourage my new lifestyle.

In those three weeks, between the four of us, we saved 252 plates and cups total harming the environment. Multiply that figure by the number of families that camp or go to the cottage and the result is staggering. Besides saving the environment, savings are also evident in the pocketbook. As a treat, I took my family out for dinner!

Home and Family Guide — Practical Action for the Environment is available from the Harmony Foundation of Canada for \$4.95 plus \$2.55 postage and handling for each copy. Their address is: P.O. Box 3444, Station D, 340 Laurier Avenue, West, Ottawa, ON K1P 6P9.

Cathy Pater is an occasional C.C. contributor who lives in Erin, Ont.

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July 8 - July 13	Grades 7, 8 & 9
July 15 - July 20	Grades 4, 5 & 6
July 22 - July 27	Grades 7, 8 & 9
July 29 - August 3	Grades 4, 5 & 6
August 5 - August 10	Grades 7, 8 & 9
August 12 - August 17	Grades 4, 5 & 6
August 19 - August 24	Grades 10, 11 & 12

SPECIALIZED CAMPS

July 8 - July 10	Munchkin
July 11 - July 13	Munchkin
July 15 - July 20	Wilderness
July 22 - July 27	Special Needs
August 5 - August 10	Wilderness
August 12 - August 14	Munchkin
August 27 - September 1	Algonquin Trip

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An old farmer's prayer

While resting one day by the side of the road, I met an old farmer in a field he'd just hoed. His face was all brown and wrinkled from the sun and wind, and he was talking to the Lord, just like he was talking to a friend.

"Well sir," he said with a voice calm and quiet, "them corn tassels need tying; ain't got no strings to tie them. Had no rain in such a long time the fields are getting mighty dusty, and it's been so unbearable hot this summer the kids are getting fussy. That grass down yonder in the pasture, Lord, should be knee high. If we could just have a shower, it might keep the cow from going dry."

"Ah, but to listen to me, talking, you'd think that I wasn't grateful. Why if you didn't know me real good, Lord, you'd think I forgot about the new calf you sent and the money in the mail that helped pay the rent. Why, Lord, Ma's cold is better and Johnny's home from the navy. And we had such a good dinner Sunday, chicken and dumplings and gravy. And that new preacher you sent is a fine young man."

"He's just preaching and converting them sinners like the band. Well, I guess I'll mosey on home now, Lord, won't take no more of your time. 'Cause I know there's a lot of folks waiting to ring your line. Evening to you, Lord, watch over us tonight. And don't worry about us none; everything is going to be all right. Amen."

Author unknown

Going Home

Nostalgically my heart returns to Friesland, Drente, Overysel to family and places that long ago were home to me.

When we flew back from Amsterdam to Edmonton this August past, our hearts were glad to go back home to children and to friends.

But as the months go by, I sense an emptiness within me as I look back to Holland. Where is my home?, I ask, Where is my home?

When still a child I came to Canada. some time ago my heart was filled with longing for the land I left some thirty-seven years ago.

So we went back, first time for both Diane and me. We visited our relatives, explored our roots, and even toured the Rhine to celebrate our twenty-fifth.

to meet uncles, aunts and see myself in them, to sit in churches, walk the streets, observe the changes there; buried memories surfaced.

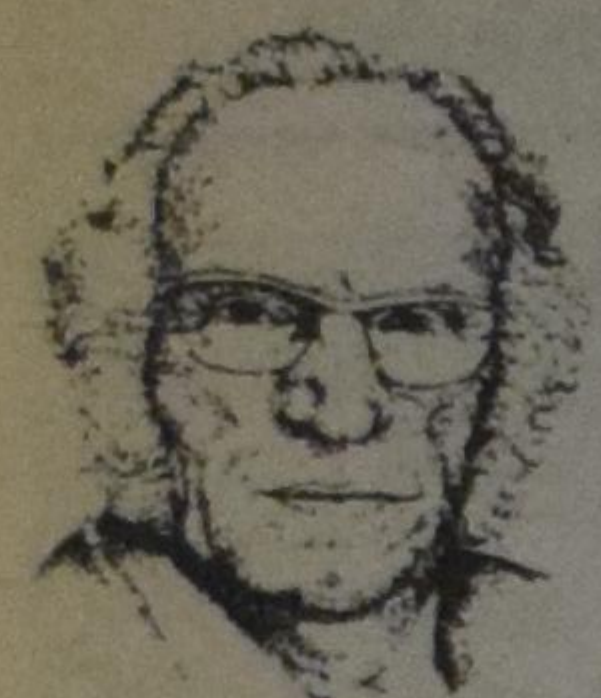
One trip back home was not enough to fill the emptiness left when in youth I was abruptly pulled away from what was dear.

Then I could not explain or fathom feelings that I felt but dared not verbalize. For feelings, we were taught, cannot be trusted, will not stay. I faced my new land like a "man."

Now I am a man, and feelings felt when still a child, but pushed away, came back. My soul is telling me: "I will not be denied the truth that's mine."

One trip back "home" was but a place to start. For home is not some distant place, but finding self within my wounded soul and resting there.

Melle Pool,
Edmonton, Alta.



Pensive Dutchie

Syrt Wolters

God is our travelling partner

I have been telling the story of our emigration from the Netherlands and the role that prayer and trust in God played in that journey.

It was June 30, 1948; that day I passed my medical exam, barely. The next step was deciding when to leave. I wanted to emigrate in the spring of 1949 so that we would have time to sell the barbershop.

When I inquired about it I was told that my medical certificate was valid for only three months; and the only passage that could be booked on the *Tabinta*, the ship which would take us to Canada, was available on July 19 — in less than weeks!

That seemed impossible! How could we sell the shop and be ready to begin a whole new life in three weeks? Was this finally God's "stop sign" for

us? On the train on the way home, my wife and I discussed it and we agreed we didn't absolutely *know* it was impossible.

That night I was visited by our church elders: I had once again been nominated to the consistory. It was an eventful evening during which I threw out two bombshells. First, I told the elders I was withdrawing from the nomination because we were immigrating to Canada. Then, when they asked about whether I was now being an obedient citizen and paying my taxes (I had been withholding some, you remember, because I felt the government was being unjust), I told them I was keeping out 300 guilders a month. They were not ashamed. But I finally made them understand.

In spite of the hour, when

they left, my wife and I poured out our concerns to God in an emotion-filled prayer, again submitting ourselves to God's guidance.

Incredible surprise

The next morning my first customer was the wealthy owner of a large shoe factory who had come in for a shave. He knew I had been to the Hague the day before and inquired about it. I told him our emigration plans and about needing to sell the shop in three weeks.

He then said, "You know, I'm looking for a place like this; my wife wants to have her own small, exclusive women's shoe store. This would be the ideal location." By later that day I had sold him the shop for 16,000 guilders in cash — 4,000 more than we anticipated in the best deal!

Not having a telephone I had to wait all day to tell my wife about this incredible turn of events. Surely God did not disappoint our trust in him. Our prayers that evening were not very coherent, I can tell you. Thoughts and words tumbled in our minds and hearts uncontrollably, but a rich overtone of gratitude, admiration and adoration marked that prayer. The "Go to Canada" sign from God was clear enough. Clearly he had a task for us there. What would it be? We had no idea but we were confident that God would take care of that too.

And he did. A number of years after we immigrated, I received a request from Christian Schools International to write about our experiences. (I had served as a CSI board member for 12 years.) What I wrote would be

used as part of a CSI civics textbook.

I was expected to comment extensively on a series of questions which was put to me. I remember the last question: "Looking back, do you consider your emigration a wise step?"

I had no elaborate answer to that question. For us it was not a matter of being "wise"; it was only a matter of submitting ourselves to the guidance of the Lord.

Perhaps that's why we were never homesick, in spite of starting out in a bush camp without any conveniences whatsoever. No matter our circumstances we knew: wherever God would lead us, he would be there with us!

Syrt Wolters is a semi-retired barber who lives in Victoria, B.C.

Ontario schools to use court appeal for funding

Robert VanderVennen

TORONTO — The Ontario Association of Alternative and Independent Schools (OAAIS) decided at its annual general meeting to appeal to the courts to require the government to make available funding to operate their schools. The appeal will be based on the affirmation in the Charter of Rights and Freedoms that parents have the right to have their children educated in ways that do not conflict with their religious beliefs.

Recent court action in the Elgin County case moved "halfway to equality," says a report received by OAAIS, by protecting the right of parents who choose not to give educational expression to their religious beliefs. The other half of educational freedom, says the report, is to permit parents to educate their children consistent with their religious convictions. That freedom is denied if parents do not have the money to pay tuition to non-funded schools.

The chief speaker at the OAAIS meeting illustrated those points from recent experience in Manitoba. Mr. J.C. Stangl told how court action on behalf of Manitoba's Catholic schools led the Manitoba legislature on March 7 to promise 80 per cent funding of both Catholic and independent schools, rather than wait for the court to require the province to give Catholic schools 100 per cent funding.

Stangl, who has received the Order of Canada for his work on behalf of Catholic and

independent schools, insisted that common goals must transcend individual differences between schools. "It is incredibly important that independent schools in Ontario speak with one voice," he said. Stangl helped found the Manitoba Association for Equality in Education in 1964, which later became the Manitoba Federation of Independent Schools. He is a past president of that group, as well as of the Roman Catholic School Trustee Association.

From association to federation

In other action OAAIS decided to draft changes to its structure to create a viable federation of school associations, in distinction to its present structure in which the individual schools are members. The board is mandated to bring a proposal to the membership not later than one year from now.

In his executive director's report, Lyle McBurney said that last September OAAIS presented a plan for a federated structure to all the associations of independent schools in Ontario, but only two or three groups showed interest. A problem is that some school groups want to pressure the government for funding, others (like home schooling groups) do not want funding but want official recognition, and still others do not want to be part of political advocacy but only want a forum for discussion of mutual interests.

In spite of that experience, there was expressed the hope

that a federated structure might enable OAAIS to be more broadly representative. Only British Columbia schools have formed a federated structure, said McBurney, while schools in provinces like Alberta and Manitoba work with a structure like that of OAAIS.

Significant resources

McBurney said that OAAIS acts as a catalyst and central resource for independent schools in Ontario. Glenn Watson met privately with OAAIS early in his study of religious education policy for the Ontario government, OAAIS was a most significant resource for the Shapiro Commission, and it has been invited four times to appear before Ontario legislature's Select Committee on Education. Canadian consular officials overseas refer international inquiries about non-public schools to OAAIS, and McBurney is regularly called on to lead workshops on alternative education.

In pressing a court case OAAIS will depend on evidence showing that there are parents who want but can't afford to have their children attend a school that will educate them in accord with their distinctive religious beliefs, or who want a school whose educational philosophy reflects their own distinctive ideas on education and childhood nature. They will also be arguing on behalf of handicapped children for whom special services are available in public or Catholic schools, but are not available in

the independent school of their choice.

Appointed to a task force to advise the OAAIS board on the court challenge are Rudy Eikelboom, Arthur Hordyk and Lyle McBurney. They will work with an advisory group consisting of Elaine Hopkins, Ed Kok, William Easterbook, Mihai Grinblat, William Kruger and Gerald Vandezande.

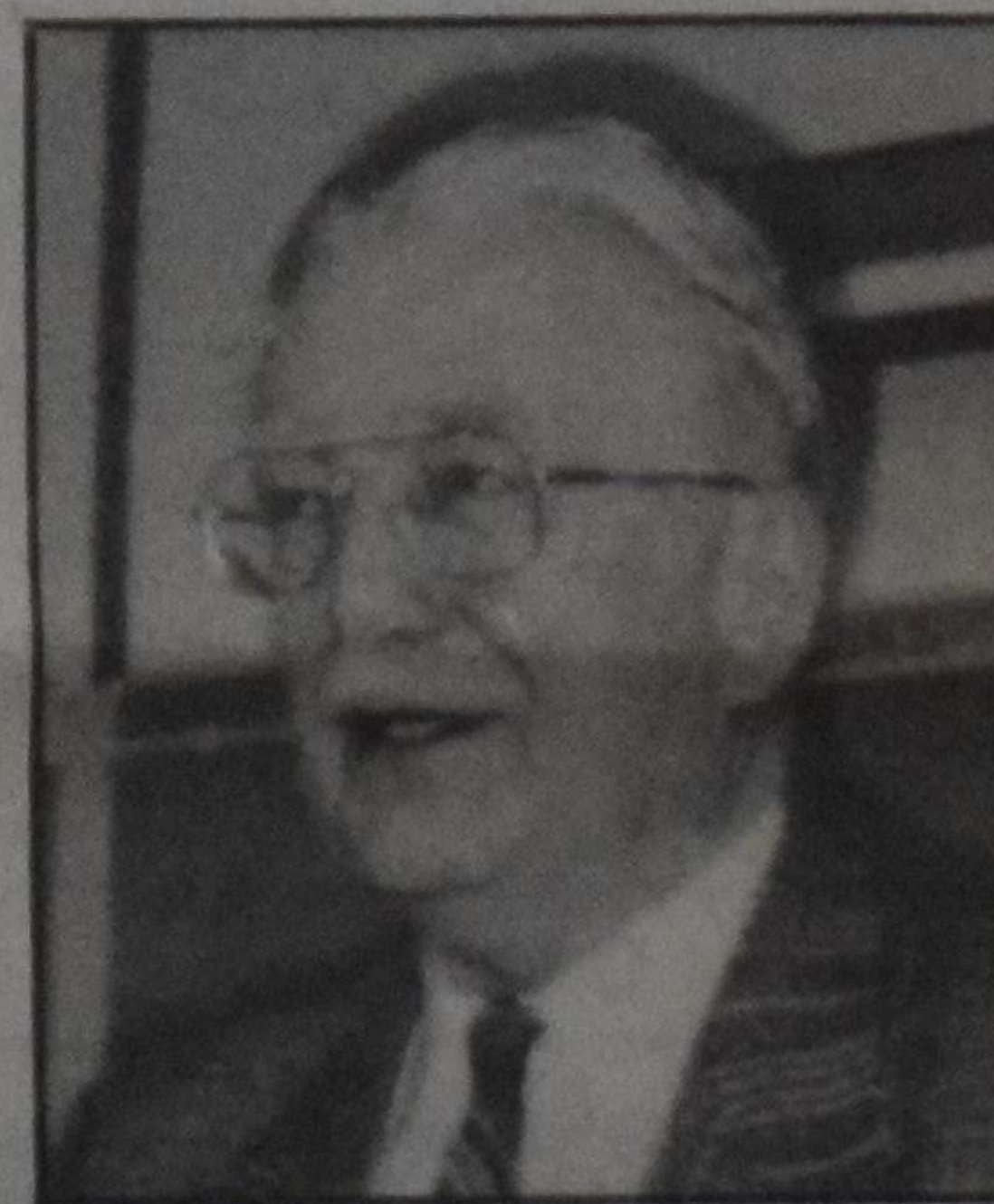
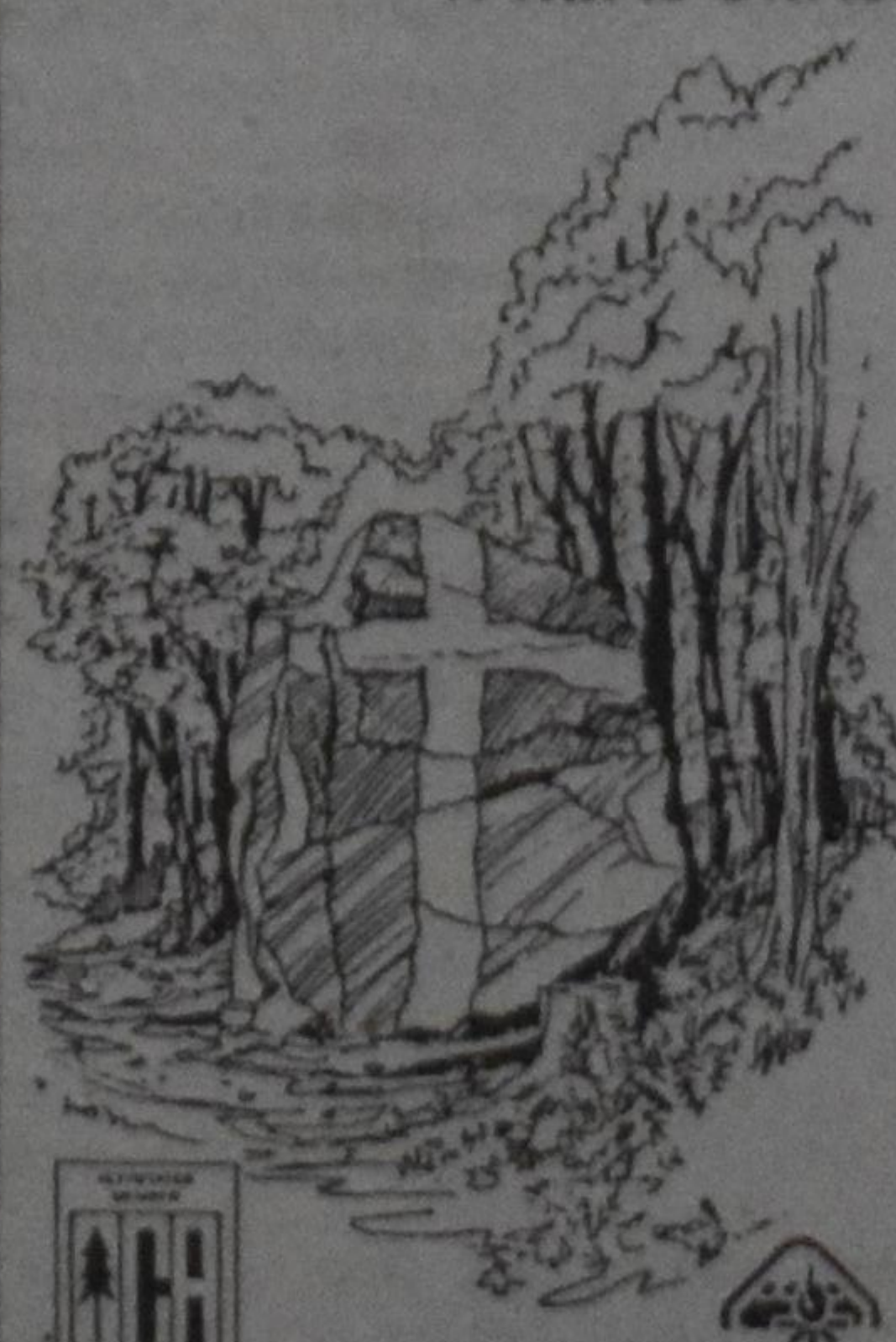


Photo: Robert VanderVennen
J.C. Stangl tells Ontario independent school supporters how Manitoba schools worked for fair funding.

CAMP KE-MON-OYA

What is Christian Camping?



Camping is having FUN in the great out-of-doors while LEARNING about our responsibilities in God's creation; making NEW FRIENDS, learning to share, care and relate with others in a nurturing, loving environment. It's GROWING — socially, physically, intellectually and spiritually.

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Session #2 — July 16 to July 28
Session #3 — July 30 to August 11
Session #4 — August 13 to August 25

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Camp KE-MON-OYA

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YES! I'd like your brochure & more info. about the [] Summer Camp Pgm.
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Classified rates	Marriages	Anniversaries	Anniversaries	Anniversaries
Births \$30.00 Marriages & Engagements \$35.00 Anniversaries \$40.00 2-column anniversaries \$80.00 Obituaries \$40.00 Notes of thanks \$30.00 Birthdays \$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00. Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.	MUNDY-VANDERLINDE: Harold and Edna Mundy of Strathroy, Ont., are pleased to announce the engagement of their daughter, DIANNE MICHELLE to JAMES JOHN Vander Linde, son of Mina VanderLinde, Glencoe, Ont. The wedding will take place, D.V., on Saturday, May 5, 1990, in the Westmount Chr. Ref. Church, Strathroy, Ont.	 Congratulations to Eldert and Grace Geertsma (nee Tiersma) on their 55th wedding anniversary.	May 18 1940 1965 1990 Praise God from whom all blessings flow! With joy and thankfulness to our Creator and Heavenly Father who keeps covenant forever, the parents and children of Gerry and Hermien announce the 25th wedding anniversary of GERRY B. WIKKERINK and HERMIEN WIKKERINK-SIEBRING And the children and grandchildren of Hiske and Marchien announce the 50th wedding anniversary of HISKE SIEBRING and MARCHIEN SIEBRING-HULZEBOS "We will shout for joy ... and will lift up our banners in the name of our God" (Ps. 20:5). J.W. Wikkerink & E.J. Wikkerink (Opa & Oma Wikkerink, Cobble Hill, B.C.) H. Siebring & M. Siebring-Hulzebos (Opa & Oma Siebring, Duncan, B.C.) Gerry B. Wikkerink Hermien Wikkerink-Siebring — Cobble Hill, B.C. Bill & Tracey (fiancee), Harold (deceased 1981), Roger, Wilf John Siebring Sharon Siebring-Palmer — Chemainus, B.C. Steve, Tony Al Siebring Cindy Siebring-Wallberg — Nobleford, Alta. Pieter, Joanna, Kristina H. Siebring, R.R.#4, 7448 Bell-McKinnon Rd., Duncan, BC V9L 3W8. Saturday, May 19, 1990, open house from 2-5 p.m., at Gerry and Hermien's place. 2845 Cameron Taggart Rd., R.R.#1, Box 15, Cobble Hill, BC V0R 1L0	
OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	NICOLAI-DEVRIES: With much joy Peter and Benna Nicolai, of Brampton, and Harold and Lida De Vries, of Exeter, announce the wedding of their children: ANNAMARIE JOY and TIMOTHY PETER They will exchange the marriage vows in our Lord's name at 2:00 p.m., on April 28, 1990, in the Second Chr. Ref. Church of Brampton, Ont. "Trust in the Lord with all your heart ... and he will make your paths straight." (Proverbs 3:5,6) Future address: 95 Kennedy Rd., Apt. 405, Brampton, ON L6V 1X7	1935 May 17 1990 We thank the Lord that we may celebrate our parents, grandparents' and great-grandparents' 55th wedding anniversary. ELDERT and GRACE GEERTSMA (nee Tiersma) We pray that the Lord may continue to bless you in the years to come. With thankfulness and love from your children, grandchildren and great-grandchildren. Henk & Harmke Dyk — Blyth, Ont. Leo & Greta Van Der Ley — Shelburne, Ont. Tina & Jack Sytsma — Caledonia, Ont. Peter & Marj Geertsma — Brunner, Ont. Oeds & Ruth Geertsma — Lucknow, Ont. John & Linda Geertsma — Chesley, Ont. Jim & Marvel Geertsma — Gorrie, Ont. Jane Devitt — Chesley, Ont. John & Mary Dykstra — Shallow Lake, Ont. John & Maureen Peet — Goderich, Ont. and 29 grandchildren; seven great-grandchildren. Open house will be held on Saturday, May 12, 1990, from 4 to 6 p.m. at the Chr. Ref. Church, Lucknow, Ont. Best wishes only. Home address: Box 482, Lucknow, ON N0G 2H0	"He who dwells in the shelter of the most high will rest in the shadow of the Almighty." 1940 May 7 1990 With praise and thanksgiving, we announce the 50th anniversary of our dear parents, grandparents and great-grandparents, JACK (Jacob) and JENNY (Jantje) KEMPER (nee Askes) There will be an open house in their honour to all friends at the Ancaster Chr. Ref. Church, Saturday, May 12, 1990, from 2:00 - 5:00 p.m., D.V. Best wishes only, please. Congratulations Mom and Dad, Grandma and Grandpa! We pray that God will continue to bless and care for you. Harry & Joanne Jim & Lynda, Christopher, Andrew, Cindy & Sandy Dick & Gail Sherry Lynn & Keith, Scott, Adam, Kristy Albert Terri, Darren, Andrea Jennie & Ed Steenhuis Sean, Derek Jack & Christine Laurie Anne, Bradley Lynda & Andy Beninger Billy, Tanya, Andrea Martin & Judy Shane, Lucinda, Melanie, Suzanne John & Audrey David, Adrian, Calvin, Jennifer Henry & Virginia Lindsay, Meaghan Diane & Charlie Boostra Amanda, Joshua, Daniel Ted & Liz Benjamin, Brian, Dennis, Alisha, Michelle, Lisa Marie Nancy & John Jagt Melissa, Christopher, Steffennie, Jonathon, Elisabeth Paul & Kathy Janine, Stephen Home address: 29 Sister Varga Ter., St. Elizabeth Village, Hamilton, ON L9B 1V2	BIRTHDAY/ANNIVERSARY 1900 May 6 1990 Today we give praise and thanks to God for Dad's 90th birthday! Also, later this month (May 28), our parents hope to celebrate their 54th wedding anniversary. FEITZE and STIJNTJE WITTEVEEN (nee Harmsma) It is with deep thankfulness that we celebrate these events in their and our lives and pray for God's continued nearness. John & Wiepie Witteveen — Toronto, Ont. Alice & Luke Bazuin — Chemainus, B.C. Sadie & Rudolf Wikkerink — Cobble Hill, B.C. Ike & Jennie Witteveen — Brampton, Ont. Raymond Witteveen — Duncan, B.C. Susan Witteveen — Duncan, B.C. and 14 grandchildren and eight great-grandchildren. Home address: 4745 Bench Rd., R.R.#7, Duncan, BC V9L 4W4
NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.	Anniversaries Woodstock, Ont. Aylmer, Ont. 1950 May 12 1990 "The fear of the Lord is the beginning of wisdom; all who follow his precepts have good understanding. To him belongs eternal praise." (Ps. 111:10) With thanksgiving and praise to God for his faithfulness, we announce the celebration of our parents' and grandparents' anniversary. ARIE and JEAN DEHAAN (nee Vanderkooi) William & Elsie DeHaan — Middleburg, South Africa Carla, Arie, Marius Gerald & Joyce DeHaan — St. Catharines, Ont. Justin, Joelle Joanne & Ken Cook — Innerkip, Ont. Will, Jason, Jeremy Frieda & Dick Dekker — Sweburg, Ont. Sarah, Amy, John Harry & Donna DeHaan — Woodstock, Ont. Jenny, Cory, Yvette Albert DeHaan — Salford, Ont. Jim & Jane DeHaan — Norwich, Ont. Marcia DeHaan & Geoff Durn (boyfriend) — Redeemer College, Ancaster, Ont. An open house is planned, D.V., May 12, 1990, 2-4 p.m., Chr. Ref. Church, Aylmer, Ont. Best wishes only. Home address: R.R.#1, Aylmer, ON N5H 2R1	For Rent For rent 1987 luxury motorhome. Sleeps six, fully equipped with roof air, motor air, cruise control, microwave, colour TV, generator. Call: (416) 664-5488.		
Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone (416) 682-8311 Fax (416) 682-8313				
Birth				
VANSPRONSEN (nee VanderMey): We, Art and Margaret, thank God for the safe arrival of our first child, a son, JASON WILLIAM He was born on March 9, 1990, at 3:37 p.m., weighing 7 lbs. 14 oz. Proud big brothers are George and Adam. Proud first-time grandparents are Bill and Nell VanderMey of Mississauga, Ont. Proud third-time grandparents are George and Hendrika VanSprosen of Port Carling, Ont. Home address: R.R.#2, Indian River, ON K0L 2B0				
Miscellaneous				
 Place your ad in the classifieds.				
For Sale				
Farm for sale: 225 acres large house, living-dining room 17' x 23', four bedrooms, large kitchen, fullsize basement and wood furnace. Good size barn. Creek runs through property. Spring water well. Phone: (705) 272-5556.				
			Calender of Events can be found on page 9.	

Classified

Anniversaries	Anniversaries	Obituaries	Anniversaries	Anniversaries
 <i>Congratulations to Jan and Nellie Maan (nee Van Berkel) on their 50th wedding anniversary.</i> Maasland (Z.H.) Newmarket, Ont. 1940 May 9 1990 "The Lord will watch over your coming and going both now and forevermore" (Ps. 121:8). With praise and thanksgiving to our Lord we celebrate the 50th wedding anniversary of our parents and grandparents: JAN and NELLIE MAAN (nee Van Berkel) With love from your children and grandchildren. Elizabeth Van Der Meulen — Newmarket, Ont. Kimberley William & Anneke Van Dyke — Ottawa, Ont. Douglas, Rachel Sheri — Victoria, B.C. Adrian & Nellie Kamerman — Richmond Hill, Ont. Edward, Marianne, Gwenda Andrew & Margaret Dykstra — Barrie, Ont. John, Karen, Robert, Sonya Brian & Maaïke Maan — Newmarket, Ont. Reuben, Jessica, Asher Frank & Joanne Bovenberg — Huttonville, Ont. Esther, David, Danielle You are kindly invited to attend an open house to celebrate this joyous occasion with family and friends at the home of Jan and Nellie Maan at 352 Second St., Newmarket, ON L3Y 3W6 on May 9, 1990, from 2-4 and 7-9 p.m. Best wishes only, please.	Birthday  <i>Congratulations to Sylvia Arends on her 90th birthday.</i> ARENDS: With praise and thanksgiving to God, we hope to celebrate with our mother, grandmother and great-grandmother, SYLVIA ARENDS her 90th birthday on May 7, 1990, (widow of Geert Arends since 1937). Love and congratulations from: Jake & Alice Arends Bob & Janet Hovius Ralph & Mary Arends Abe & Francis van der Veen 20 grandchildren; 34 great-grandchildren. Her address: c/o R. Arends, R.R.#1, Listowel, ON N4W 3G6 Employment wanted Mature Christian 19-year-old girl seeks employment as a live-in nanny for one year in southwestern Ontario. Available for employment August 1990. Letters of recommendation available upon request. Please write or call: Hillian van Wijgerden, Javastraat 47, 7512 ZC Enschede, the Netherlands. Telephone: 0031-53-321054	Bakkeveen, Brampton, the Neth. Ont. 1906 1990 At God's appointed time, our loving mother, grandmother and great-grandmother, HILDA IEDEMA-van der Schaaf was called home to glory at the age of 83, on April 13, 1990. She was predeceased by one son, Pieter in 1946 and loving husband Johannes in 1969. Loving mother of: Annie & Jan Atsma — the Neth. Tine & Jan Kamstra — the Neth. Aly & Jan Bood — the Neth. John & Clare Iedema — Strathroy, Ont. Hilbert Iedema — Brampton, Ont. Marten & Rita Iedema — Mississauga, Ont. Jessie van Spronsen — Brampton, Ont. Herman Iedema — Brampton, Ont. A memorial service was held at Holland Christian Homes, 2:30 p.m., Tuesday, April 17, 1990, with Rev. Peter van Egmond officiating. Correspondence address: H. Iedema, 84 Woolridge Court, Brampton, ON L6Y 3G3 On April 8, 1990, the Lord took home, WILMA BREEUWSMA (Plantinga) in her 75th year. "The Lord is gracious and righteous; Our God is full of compassion; The Lord protects the simple hearted. When I was in great need he saved me" (Ps. 116:5,6). Beloved wife of Edward Breeuwsma for 51 years — Strathroy, Ont. Dear mother, grandmother and great-grandma of: Sylvia & Henk Zantigh — Sarnia, Ont. Fred & Felicia Zantigh (Angela, Julie, Janine), Pete & Carolyn VanReenen (Haley, Mitchell), Arnold Agnes & Jerry Keunen — Caistor Centre, Ont. Elaine & Tom Maerz, Rick, Leann, Jeff Linda & Gary Heyink — Thamesville, Ont. Brian, Brenda, Janice, Emily Tina & Dick Metselaar — Sarnia, Ont. Chad, Jolene, Jordan Predeceased by two grandchildren. Funeral service was held April 11, 1990, from the Westmount Chr. Ref. Church, Strathroy, Ont., Rev. David Feddes officiating. Home address: 400 Dominion St., Apt. 62, Strathroy, ON N7G 3G8 "Safe in the arms of Jesus." On March 30, 1990, the Lord called home our uncle, LLOYD DYKSTRA relieving him of his earthly battle with cancer. We pray for God's continued nearness and strength to our aunt and cousins. Lovingly remembered by: Cathy & Russ Highfield Wilma & Carl Klein-Geltink Sylvia & Stewart Van Schepen Martha Van Schepen Edith & Ken Westra In Holland: Tineke & Rix DeVries Tinie & Jan Lenstra Baukje & Atze DeBoer Wiemer & Jelske De Vries Henk & Corry DeVries Kor & Jantsje DeVries Wiemer Bijma Harriet Bijma Sietla Bijma	 <i>Congratulations to Idso and Berendtje Wiersma (nee Leffers) on their 50th wedding anniversary.</i> Dedemsvaart St. Catharines 1940 1990 IDSO and BERENDTJE WIERSMA (nee Leffers) "For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations" (Ps. 100:5) On May 10, 1990, D.V., we hope to celebrate with our parents, grandparents and great-grandparents their 50th wedding anniversary. May the Lord bless them now and in the twilight years of their lives is the wish of their children. Minne & Nancy Michelle, Paul (Harry† 1987) Lucy Laura & Jim (Ryan), Michael, Cheryl, Paula Alex & Johanna Mark, Ria, Darren Idso & Anne Julie, Erica, Chris, David Jenny & John Glasbergen Kenneth, Randy, Selena Alice & Elzo De Haan Darryl, Bradley, Charlene Henry & Johanna Juanita, Julian, Daniel Jake & Judy Jessica, Amanda Beatrice & Leo Droppert Jason, Jeremy, Timothy, Joshua Open house: Saturday, May 12, 1990, 2:00 - 4:30 p.m., Calvin Memorial Chr. School, 300 Scott St., St. Catharines, Ont. Best wishes only! Home address: 24 White St., St. Catharines, ON L2N 1Z4 Summer Job Market PORT DOVER, Ont.: An energetic 19-year-old male student wishes a summer job on a dairy farm somewhere in Western Canada. Worked on a dairy farm all his life, has lots of experience with cows, tractors and most machinery. Can start June 28. Have worked away from home for two summers. References available. For more information call (519) 428-1630, ask for Tim Bootsma or leave a message. SEAFORTH, Ont.: I am 16 years of age. I have experience in gardening and farm work. Please contact Brian at (519) 527-0705. WASHAGO, Ont.: Hi, my name is Chris. I'm 15 years old and need a summer job. Make a great farmer's helper, willing to live in. Please call me at (705) 689-6234. Help Wanted Help wanted for the summer from May to Sept. on a large dairy farm. Contact: Herman Kapteyn at Rolling Acre Farms, Cobourg, Ont.; (416) 342-3131.	Accommodations Young married couple looking for accommodations in the Hamilton-Burlington area. Preferably within minutes of the Go-Train station. Needed as of July 1, 1990. If you have or know of such accommodations, please contact Joyce te Brake (416) 899-1392. Help Wanted SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of Child Care Worker. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311. Student required for a fruit and vegetable farm in the Ottawa area from late May to end August. Experience in harvesting berries and vegetables, driving farm machinery, dealing with the public and acting as guide for school tours are all desired assets but not a requirement. Room and board are included. Wages are dependent upon experience. Call (613) 592-3801 for details or write file #2540, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454. Teachers BARRIE, Ont.: Timothy Christian School invites applications for definite openings in the Kindergarten and junior and/or intermediate area for part-time and/or full-time. Please send resume and references to the school, c/o H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Tel.: (705) 726-6621 (school) or (705) 721-4168 (home).

Teachers		Teachers		Teachers		Teachers		Miscellaneous	
AGASSIZ, B.C.: Agassiz Christian School invites applications for the 1990/91 school year for the following positions: one primary position (Grade 1/2), one part-time position (85 per cent: 50 per cent Kindergarten and 35 per cent administration relief, including French). Applicants with French/music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Tel. (604) 796-9310 (school) or (604) 796-3209 (home).		HOLLAND MARSH, Ont.: Holland Marsh District Christian School has a definite Grade 7/8 opening. You would be joining a happy growing school. Please direct your applications or inquiries to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.		REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a teaching principal for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7		WILLIAMSBURG, Ont.: Since one of our present primary teachers is leaving us to serve the Lord teaching in China, we have an opening for a teacher for a combined Grade 1 & 2 class for the year 1990/91. Who is willing to join our staff of 10 teachers in a 7-room rural school with a gym? Please contact the principal of Timothy Christian School, Williamsburg, ON K0C 2H0. Phone (613) 535-2687 (school) or 535-2152 (home).		See page 9 for Calendar of Events.	
AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy Vanderploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).		JARVIS, Ont.: Jarvis District Christian School invites applications for a possible Kindergarten and a definite Grade 2 position, effective September 1990. Definite part-time remedial position (+ or - 60%) is also available. We anticipate an enrolment of 250 pupils in our 10-classroom school. If you are interested in becoming part of an enthusiastic friendly staff and supportive community, please send your letter of application, resume and related material to: Garry Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 587-4444 (school), (519) 587-5374 (home).		ST. THOMAS, Ont.: Ebenezer Christian School invites applications for an opening in the primary grades effective September 1990. Please address inquiries to: T. De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7. Phone (519) 633-0690.		Help Wanted		Help Wanted	
BELLEVILLE, Ont.: Belleville District Christian School is in need of teachers in the following areas: Kindergarten, Resources, French . All persons interested in these part-time positions (or combinations thereof) are requested to forward letters of application to: M. Van Dyk, c/o Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5. Tel. (613) 962-7849.		LACOMBE, Alta.: Lacombe Christian School, approximately 300 students in K-9, located in Central Alberta, invites applications from teachers for September 1990. There is a definite opening in Junior High English . Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0, phone (403) 782-6531.		STRATHROY, Ont.: John Calvin Christian School will have a full-time position available for the 1990-91 school year at the junior and intermediate level. If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).		T. DEVRIES LANDSCAPE LTD. Owned and Operated by Theo Devries, H.L.T. R.R.#1 Schomberg Ontario L0G 1T0 (416) 939-8222 A growing landscape company in Toronto's west end requires a landscape designer. Full-time and part-time positions available. Toronto Tel.: (416) 851-2277 Fax.: (416) 741-8929			
BRAMPTON, Ont.: John Knox Christian School invites applications for primary/junior positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.		NEERLANDIA, Alta.: Neerlandia School invites applications for the 1990-91 school year for one full-time position with 70% duties in Special Education for Grades 1-6, and 30% in regular classroom instruction in upper elementary. Please forward applications or inquiries to: John Piers, Principal, Neerlandia School, Neerlandia, AB T0G 1R0. Ph.: (403) 674-5581 (school), 674-4308 (home).		TERRACE, B.C.: Centennial Christian School invites applications from teachers for openings for Sept. 1990. In Primary — Kindergarten, Grade 2, and in Intermediate — Grades 4, 5 . Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume, and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6.		HOLLAND CHRISTIAN HOMES INC. requires a Director of Care For a 120-bed long-term care facility (58 Nursing Home beds, 2 Respite Care beds, 62 Residential Care beds) and a 116-apartment retirement tower. Responsibilities will include supervision and direction of the nursing department. Policy and procedure manual development for accreditation purposes, ongoing program development, budgeting and staffing. Candidate must be a Registered Nurse, currently registered or eligible for registration in the Province of Ontario. A nursing degree or certificate/diploma in administration is preferred. Experience in a supervisory position in a long-term care setting and knowledge of current concepts in gerontological nursing is essential. Understanding and speaking the Dutch language would be a valuable asset. Submit resume to: Holland Christian Homes Inc. c/o Administrator 7900 McLaughlin Road South Brampton, ON L6V 3N2 Phone: (416) 459-3333; FAX: (416) 459-8667			
COBOURG, Ont.: Northumberland Christian School has possible openings in the primary and junior grades (Grades 1-6). Consider joining our team in a scenic setting with a unique building. Send applications to: Northumberland Christian School, Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8. Or phone (416) 372-8766.		ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for several teaching positions for the 1990/91 school year. Two full-time positions at the junior intermediate level , a temporary part-time position in resource and a part-time Grade 8 principal's relief (50%). Abilities to teach Phys. Ed. and/or French are an asset. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.		VERNON, B.C.: Vernon Christian School located in the beautiful Okanagan Valley of British Columbia has a definite opening in the Grade 5/6 teaching position. This position also will involve some teaching in any one of the following areas: Grade 7/8 Math, Intermediate French or Grade K-8 Music. Please send letters of application to: Elco Vandergrift, R.R.#3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone (604) 545-7345.		Dordt College Faculty Openings Dordt College has possible openings for tenure-track positions in its department of sociology and social work, to begin August 1990. Another tenure-track position will be open beginning August 1991. Dordt College has a CSWE-accredited B.S.W. program. Applicants in sociology will teach sociology courses within the context of this program and should possess a Ph.D., though ABD will be considered. Applicants in social work should have an M.S.W. and a minimum of two years post-M.S.W. practice experience. Qualified individuals who are committed to a Reformed, biblical perspective and educational philosophy are invited to send letter, resume, and graduate transcripts to: Dr. Rockne McCarthy, Academic Dean Dordt College, Sioux Center, Iowa 51250; (712) 722-3771 Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.			
DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach French is a requirement. Applications are also invited for a definite opening for a Kindergarten teacher. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).		PORT PERRY, Ont.: Scugog Christian School invites applications for a Grade 1/2 teaching position for the 1990/91 school year. Address all applications and inquiries to: Education Committee Secretary, Edith Kamminga, Box 3143, Prince Albert, ON L9L 1C1. Phone (416) 985-2538.		WELLANDPORT, Ont.: Applications are invited for a definite opening in the primary division for the 1990/91 school year. Direct inquiries to Wm. Thies, c/o Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school); (416) 892-2155 (home).		Teachers Teachers			
GEORGETOWN, Ont.: Georgetown District Christian School in the beautiful Halton Hills in Southern Ontario has possible openings in the junior division. Experience in Music, French or Physical Education will be given preference. Send inquiries and resumes to: Georgetown District Christian School, c/o John Tamming, Principal, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221.		FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for a part-time (possibly full-time) Kindergarten teacher. Please call Mr. De Jager, Principal, at (416) 643-2460 or (416) 643-2121 for further information.		Durham Christian High School has teaching positions available in Science and English commencing Sept. 1, 1990. Interested applicants please					

Events/Classified

Crossword Puzzle returns next week ...

Covenant Christian Reformed Church

St. Catharines, Ontario, Canada

invites applications for the positions of:

Youth Director

Director of Evangelism

Education Co-ordinator

Covenant will consider applications for each position individually or for combinations of the above positions. Positions report to pastor under the supervision of Council. *Qualifications:* Degree in religious or church education, or equivalent experience (ordained or unordained).

Send resume, references and academic transcripts by June 1, 1990 to:

George Vandezande, Chairman of Search Committee
483 Scott St., St. Catharines, ON L2M 3X1
Telephone: 416-934-5954

Youth & Education Director

The Council of the Ancaster CRC invites applications for the position of **Youth and Education Director**. This newly-formed ministry requires a person knowledgeable about the needs of the youth of our congregation especially teens, young people and young adults. The emphasis of the ministry is person-centred, though some administrative work will be required as resource person for our education program.

This position is defined as half-time (approx. 20 hours per week). Remuneration is negotiable. Minimum time commitment is one year commencing **August 1990**. A complete position description is available from W.H. Hultink, Clerk (416) 679-6017. Applications will be accepted until **April 30, 1990**.

Please send applications to:
Christian Reformed Church
P.O. Box 7069, Ancaster, ON L9G 3L3

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Events

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Books

Robert VanderVennen, book review editor

Christian testimony

Reflections on two great writers

G.K. Chesterton and C.S. Lewis: *The Riddle of Joy*, edited by Michael H. Macdonald and Andrew Tadie. Grand Rapids, Mich.: Eerdmans, 1989. Hardcover, \$24.65. Reviewed by Helen Tangelder, Winchester, Ont.

This book contains papers given by 17 men and women at a 1987 conference in Seattle that reflected on the work of these two British giants in Christian apologetics.

Chesterton, born in 1874, did not grow up as a Christian but was converted through the influence of his wife, Frances Blogg, and became a member of the Catholic Church. He was a prolific writer who was outspoken as a Christian. In addition to his many essays, short stories and poems, he wrote a series of detective stories featuring Father Brown.

Chesterton's influence reached C.S. Lewis, among many others. In this book David Leigh summarizes the turning point in Lewis's life by saying that Lewis's specifically Christian conversion followed soon after reading Chesterton's book, *Everlasting*

Man.

Each chapter in this book presents a particular aspect of either Chesterton or Lewis, together with an evaluation. In the first chapter Christopher Derrick sets the tone for the book with his comparison of the writings of the two. Some of the chapters use a wide-angle lens to show us the Christian faith of one of the two men and how he defended it. Others present us with close-up pictures and anecdotes of their personal habits.

Prayer and theology natural partners

I particularly appreciated how James Houston of Regent College gives specific insight into Lewis's prayer life. Prayer was natural to Lewis at bedtime, while waiting for a train, and while out for his daily walk. For him prayer and theology were closely intertwined.

Peter Kreeft defends Lewis's argument for the existence of God and heaven. "It is more than an argument, but also a meditation, an illumination and an experience, which is like that of a pilgrimage," says Kreeft.

These 17 papers, some of them shorter than others, give us an insight into these two men, and how they think and reason with the Christian faith. Reading the papers will give you an appetite to learn more about Chesterton and Lewis, giants in Christian apologetics. Both of them loved and defended the Christian faith to the fullest extent and applied it to every facet of life.

I vividly remember in Lewis's book, *The Great Divorce*, this statement, quoted by Evan Gibson in his chapter, which so distinctly sums up the faith life of both Chesterton and Lewis: "There are only two kinds of people in the end: those who say to God 'Thy will be done,' and those to whom God says in the end, 'Thy will be done.'"

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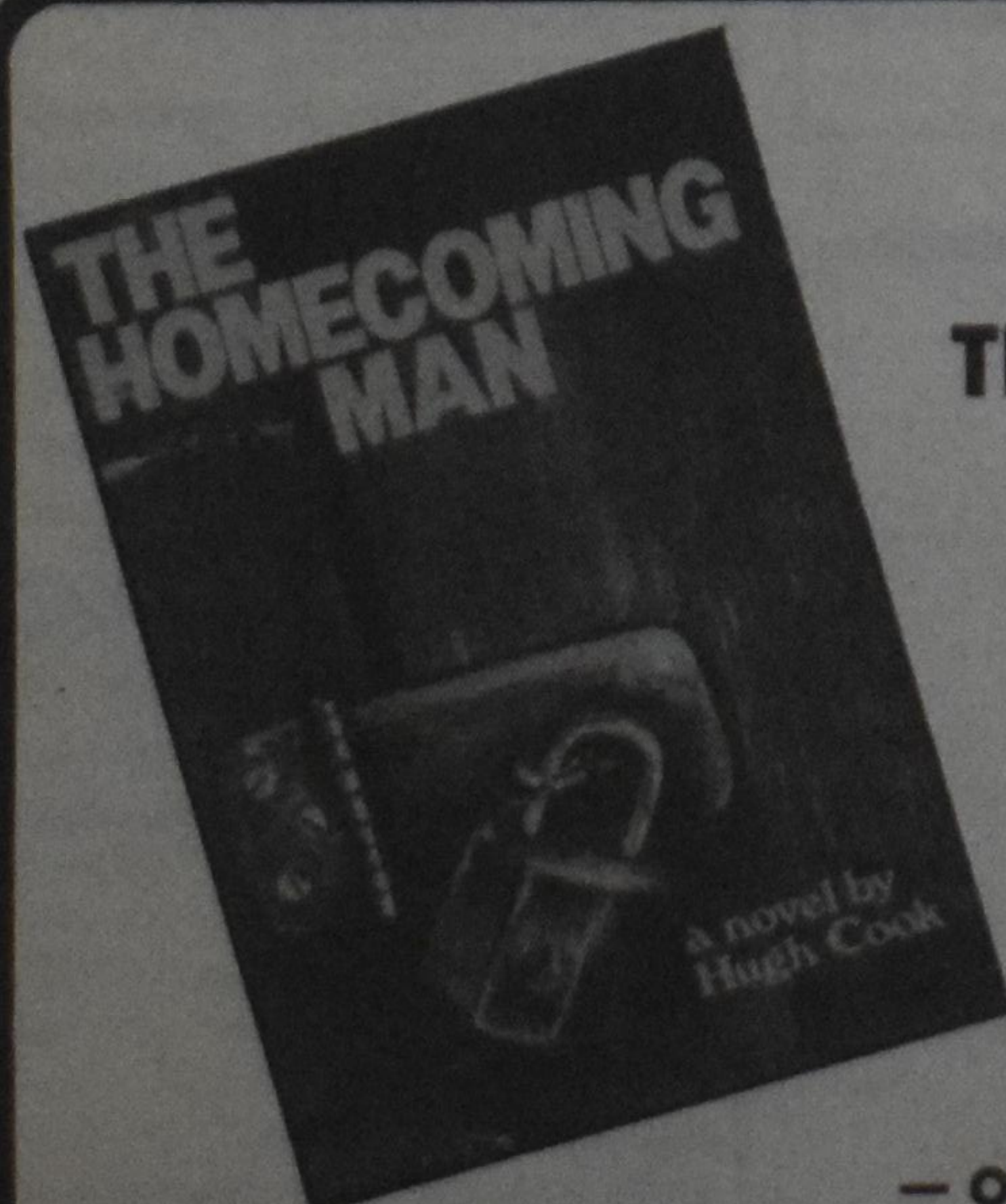
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I won't let you, her father says. Why would you want to do something like that?

Because I'm afraid, she says.

Afraid? Whatever are you afraid of?

She replies "I'm afraid of getting married and having children and trying to make a home while the whole world could tumble round our ears in a day. You older ones don't understand. You've survived a war. You've built things. You've raised families But look at the world you've left to us! You've given us everything *except tomorrow!*"

"Everything except tomorrow!" And tomorrow is the one thing that we need the most!

One newspaper recently carried this ad in its "classified" section: *Hope chest — brand new. Half price. Long story.*

We've had so many long stories in our lives. And we've had so many broken promises. And we've had so many shattered dreams. We're ready to give up. No more promises. No more commitments. "Everything except tomorrow!"

Psalm 46 is for people without tomorrow. A trembling world. An uncertain future. A host of plagues and troubles. But in the middle of it all stands God, and moves God, and rests God. "The Lord Almighty is with us; the God of Jacob is our fortress!" And those who don't know tomorrow are held in the hand of the one who is forever Today!

The old hymn puts it this way:

Thou didst reach forth Thy hand and mine enfold;

I walked, and sank not, on the storm-vexed sea!

'Twas not so much that I on Thee took hold,

As Thou, dear Lord, on me, on me!

Donna Hoffman, a young Christian mother who battled cancer for a number of years, wrote this little poem in her journal. She was in the hospital at the time. The cancer seemed so strong, and tomorrow seemed like an uncertain dream or a tragic nightmare. She called her lines "Journey":

My soul runs

arms outstretched

down the corridor to you.

Ah, my feet may stumble

but how my heart can stride!

No retreat, no reserve, and no regrets

That's the testimony of Psalm 46. Only God's grace can sustain us in a world turned upside-down. Even when our feet stumble. Even when the journey seems too long, too troublesome. "My soul runs! How my heart can stride!"

Years ago, young William Borden went to Yale University. He was the wealthy son of a powerful family. He could do anything in life that he chose. And when he graduated, he chose to become a missionary of the gospel of Jesus Christ.

His friends thought he was crazy. "Why throw your life away like that?" they asked. "You've got so much to live for here!"

But Borden knew who held his tomorrows. He made his choices. And God gave him the inner strength to live his convictions.

He set out on a long journey to China. It took months in those days. And by the time he got to Egypt, some disease managed to make him sick. He was placed in a hospital and soon it became obvious that he wouldn't recover. William Borden would die a foreigner in Egypt. He never reached his goal. He never went back home.

He could have been troubled by the tragedy of it all. But his last conscious act was to write a little note. Seven words. Seven words that were spoken at his funeral. Seven words that summarized his life, his identity: "No reserve, no retreat, and no regrets!"

Can you say that? Can you sing Psalm 46?

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